

The Expositor

and Current Anecdotes

Including THE TWENTIETH CENTURY PASTOR

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Gardens of the Lord

Has Some Imaginative Parts But Is a True Story of An Evangelistic Campaign in One of Our Small Country Churches

REV. MARSHALL HARRINGTON, Trenton, N. J.

(Though this appears in our August number we wish to commend it to the careful consideration of pastors, especially those who are thinking of having evangelistic campaigns during the fall or winter. The article is by a specialist and is written from a full experience. Mr. Harrington is Secretary of Evangelism in the State of New Jersey. It will be followed by another, in our September number, outlining more carefully the plan of Group Evangelism. It is not too early now to be studying plans for the evangelistic services of the coming fall or winter.—Ed.)

Paul and Timothy were sitting under a great tree near the edge of Paul's flower garden. They are here called Paul and Timothy not only because there is forty years difference in their ages but because they are companionable ministers of the Word earnestly engaged in the great task of preaching the Gospel. It is the season of the rambler roses and Paul asks Timothy to walk through his garden beside the old colonial farm-house to view the lavish bundle-like clusters of Crimson Ramblers and pink Dorothies. There are other flowers besides; bachelor's buttons, conies, sweet William, yellow irises, columbine and larkspur.

Paul strips a leaf from a little bergamot bush, rubs it in his hands and speaks of the pungent, mint-like fragrance. He knows every flower in the old fashioned garden. Mrs. Paul is busy all winter with indoor flowers and plans for the spring to come. In January they cut branches of willow, bring them indoors, force the early appearance of the blossoms and then send them to appreciative friends.

Paul turns to Timothy and says, "You know, Timothy, this garden is just like my church. I know every flower here, its beauty, its fragrance, its season of blooming. The one hundred and thirty-seven members added to my church during these nine years are like flow-

ers or more like the handpicked fruit from my orchard."

"It is a great privilege," replies Timothy, "to be a gardener caring for the flowers and fruits and at the same time watching over the spiritual life of a church."

"There is one thing," Paul adds, "that I don't like about this group evangelism. Forty churches can't move along like forty men marching abreast. Here is my church, receiving ten or fifteen members every year and, with my experience, I know how to shepherd the flock."

"But forty churches can move along together in spiritual progress," answers Timothy.

"Well, I shall go along with the forty pastors; play the game and play it squarely and I want you to come to my church next November. You know Paul once wrote to Timothy, 'Do the work of an evangelist.' So, now, my boy, here's your chance!"

So, in the beauty of the garden of roses, Paul and Timothy agree to labor together in November. Timothy will come into Paul's parish and preach every night for two weeks. Paul promises to make all the preparations necessary for the coming of the young evangelist, Timothy. Approaching the rustic benches they sit again under the great catalpa tree. Resuming their conversation, Timothy catches sight of Mrs. Paul at an open doorway and rises to greet her. "How do you do, Mr. Timothy!" she smilingly replies. "You men have talked long enough and I know you are tired and thirsty. It is such a lovely day I am going to serve refreshments in the garden." She goes into the house and returns with a plate of sponge cake and glasses of creamy milk. Rising they pledge themselves to the new plan of evangelism and all three talk of the proposed fall meetings.

"Bring Mrs. Timothy with you when you come in November," urges Mrs. Paul.

"We'll see about that," Timothy replies, "but now I must begin my thirty mile drive home. I have enjoyed the beautiful garden and shall look forward with interest to my ministry in your spiritual garden."

The rays of the afternoon sun fell aslant fields of ripening wheat as he drove out of the yard waving a farewell to his friends. He passed by the white farm houses and thought of the widely scattered parish of Paul and its spiritual opportunities.

There were forty churches in the group. The Committee of Evangelism had been instructed to devise a plan whereby all of these churches might engage in evangelistic meetings during a six months' period. It was rather difficult to get the consent of all the pastors to such a novel plan. Some thought they didn't need it, others thought that it wouldn't work, still others were shy of anything that had the evangelistic name.

Timothy was the Chairman of the Committee and of course he must accept the gracious invitation of the elderly Paul.

The little church in the country could have the same evangelistic opportunity accorded to the church in the large city. This was the genius of the plan and they adopted a verse of Scripture that applied both to the financial and spiritual responsibilities. It is in the sixth chapter of Galatians, "Bear ye one another's burdens and so fulfill the law of Christ."

When Timothy arrived home he sat down and wrote a letter to Paul giving him some suggestions in regard to the preparation. He told him to think of those in the community who were not Christians and to ask his earnest people to pray for them. Paul's congregation was scattered in a circle of five miles surrounding the little church. He told him to think of the folks in every home along the country roads and what the relation of each member of the household had to Christ and to the Church.

Paul and his wife were a little surprised to discover that outside their garden of hand-picked fruit there were sixty people who had never given their hearts to Jesus Christ. They thought they were all in the church and they looked back upon the ministry of nearly ten years and saw that, although 137 people had been received into the church, they had lost eighty-one by dismissal, suspension and death. He was giving a real service to the little country church and need not have been discouraged that it did not make a larger gain than thirty-five. A gain of thirty-five per cent in nine years is remarkable for a church that is continuously giving its young people to the town and city churches.

In October, Paul and Timothy met again. There was a conference of the small group of which Paul's church was one. Pastors and representative men and women of the churches met for a whole day of prayer and conversation about the revival. In these ten churches the dates of the meetings had been carefully chosen. There was earnest talk

about prayerful preparation. They gathered in the Sunday School room of the old colonial church and prayed fervently that God might guide them in this spiritual venture. At noon they broke up into little groups while simple refreshments were made ready by the women of the church.

Just before the lunch was served, Timothy heard someone say, "Brother Timothy, come over here, I want you to meet some of my folks."

Timothy turned and there saw a dozen people lined up to greet him. Paul, with a wave of his hand, said "Brother Timothy, the six elders of my church—and their wives. They are here today to tell you that they are praying for you and ready to back you up when you come to preach in our church."

There were many hand shakings and good words of hearty support. These men and women told Timothy how they were praying for a revival and that many homes had been opened for the Cottage Prayer Meetings. They had upon their hearts the salvation of the sixty people who lived in the community but who had never taken a stand for the Saviour.

The golden hours of the afternoon were spent in further conference. The Campaign of Evangelism was marked by these beginnings in prayer. Like Neesima of Japan, they were advancing to spiritual conquest upon their knees. With heart aglow and high hopes each pastor turned homeward eager for victory in his own church.

Paul's garden was aflame with autumn flowers, asters, phlox, zinnias, waving golden-glow and stately cosmos. Leaves on distant hills were turning to pale yellow, green-gold and red. The work of the farmers in the fields was about done. Great shocks of corn stood in battle array across the brown acres. It was truly the harvest season and time for Timothy's return. Meetings for prayer have been held in many homes. They gathered in little groups sometimes in a tenant cottage or in the double parlors of an old colonial homestead.

Timothy, full of adventure and enthusiasm came on a Tuesday afternoon. He drove up to the old farmhouse. Mrs. Paul and Paul were ready to greet him and to tell him about the wonderful spirit of revival which had already come to the little church five miles away. It is not necessary to describe all the services of the two weeks. There was some of the fervor of the old Whitefield days. There was much interest in the hearts of the people. There were many prayers offered for the unsaved. On the first full day, Timothy, expecting conquest, with Paul, a more uncertain, yet ready, companion, began the visits to the sixty whom they wanted to win to Christ.

They didn't go from house to house but only to those homes where they wanted to present Jesus Christ as a Saviour. Sometimes they left covenant cards and said they would call again. Some days the apostolic pair made fifteen or twenty calls in an afternoon. They were surprised that God had answered their prayers so quickly. Words of welcome greeted

ed them from open doors. Men came from work about the farm to greet these evangelistic messengers. They talked about the most important subject in the world. Sometimes both husband and wife would give themselves to the Saviour and sign covenant cards as confession of faith in Him. Day after day Paul and Timothy visited the people on these errands of soul-winning.

The meetings were well attended the church was full every night. Strange as it may seem, no public invitation was given. At the close of each service the officials of the church met to receive those who had surrendered themselves to Christ during the day. The messages of Timothy were concerning the love of God, salvation through the Cross of Jesus Christ and the eternal promises of becoming the children of God. On the last night of the services there were many warm words of appreciation. There was a depth of religious feeling which the pastor said had not come to the church since those days in which George Whitefield had swept through the same valley on one of his memorable evangelistic journeys.

When the Communion Service was held on a crisp December Sunday shortly after the close of the meetings, thirty people were received into the church by Paul. Fifteen of these were heads of families. One aged couple, with wrinkled faces aglow, confessed the Name of Jesus and were baptized. There had been a real revival of religion. Out of the fullness of his heart Paul wrote to Timothy:

"We are grateful to you, Brother Timothy, for your ministry as an evangelist. I know that you are just a pastor like myself but when two go together into the harvest field they are like the apostles of our Lord. My home garden is sear and withered and our only reminders of its beauty are my flower-filled birch-bark window boxes; but my church garden is still flourishing for we were laborers together with God and He has given the increase. You have no idea how appreciative our people are. I am enclosing the resolutions they passed and they are going to send you a big turkey for Thanksgiving. And, by the way, Brother Timothy, this new Group Evangelism is a great success. Think what it means to see forty churches, great and small, marching to evangelistic victories!"

The Possibilities of Religious Pageantry and Dramatization

Means of Attraction, Teaching, Worship, Fellowship

REV. M. K. W. HEICHER, Ph. D., Cedar Falls, Iowa.

All of us are aware that there is a revival of the use of the religious drama and the pageant in our churches. Not all of us are aware of the possibilities that these offer for worship, religious and missionary education, for developing Christian fellowship and also for attracting people to hear the Gospel and see it portrayed. On the Saturday before last Easter one of the newspapers of Cedar Rapids, Iowa, announced at least six pageants or dramatic programs to be presented in as many churches on the following evening. There is no doubt that these churches were filled and that some of them, if not all, presented the Resurrection Story in such a way that it made a deep impression upon those present. The Easter Sunday evening service of a church in another city began with music suggestive of the Birth of Jesus, followed by thirteen musical selections and seven dramatic episodes descriptive of the Ministry of Jesus, the Crucifixion, the Resurrection, the Appearances and the Ascension. This service, it is believed, made a permanent impression upon many lives. In the same church on last Christmas evening, "The Nativity," by Rosamond Kimball, a service telling of the nativity through selections from the Bible illustrated in pantomime and tableaux, was presented by adults, four of whom were college professors, though the service was prepared for young people. The children who were present have the stories of the Shep-

herds, the Wise Men and the Babe in a Manger indelibly impressed upon their memories.

Wherever churches undertake to use the pageant or drama great interest is aroused among the adults. This is not primarily a means of holding the interest of children. Such a dramatic service as "The Pilgrim and the Book," by Percy MacKaye, can not be presented except by mature men. I found a group of men in the church which I serve, glad to undertake the work of preparing "The Pilgrim and the Book." They spent two months in preparation averaging two rehearsals each week during that time. In the dramatic episodes of the Easter pageant mentioned above four children and twelve adults took part; the adult group consisting of three college professors, two college students, one high school teacher, three business men, a lawyer and two wives of college professors. At least thirty other persons took part in the preparation of the lines and costumes and in the assembling and caring for properties. All those participating found much pleasure and inspiration in preparing and presenting the pageant. They enjoyed the Christian fellowship. They were conscious that they were doing something tremendously worth while and they were glad for the opportunity to present the Gospel. Before the service they engaged in fervent prayer together asking that God might use them to preach the Gospel to the people assembled.

That which stands out in the mind of the writer as the greatest value of the pageant is as a means of worship. We have found it to be a true medium of praise. The activities of a year may reach a climax in a worshipful musical and dramatic service. In the smaller churches almost the whole congregation can take part. Such a pageant as "A Pageant of the Church," by Eleanor B. Forman and Mabel E. Stone, though written for girls of high school and college age, gives opportunity for almost any number of all ages to engage in the action. If care is taken in choosing or writing a pageant it is possible to arrange the service so that all assembled feel that they are themselves taking actual part. Prayer back of the scenes with those about to act lifts them up to a plane of sincere worship. The prayer in front of the scenes where the congregation is assembled brings it up to the same high plane. No service can lend itself for worship any better than a pageant prayerfully written, prepared and presented.

It has long been recognized that the dramatization of Bible stories is valuable as a means of teaching the Bible to children. It is almost as valuable in teaching adults, especially when the lines and action are prepared by a local group. It is necessary to study the Gospel narratives most carefully to prepare a manuscript for those presenting scenes gathered around the Resurrection, the Birth or any other event in the life of Jesus. In connection with a School of Missions which was conducted on Sunday evenings, a class in the school prepared a service of readings, music and dramatic episodes portraying the life of David Livingstone. Many books on Livingstone were read, pictures were studied so that costumes and properties might be as exact as possible. A large group have a knowledge of the life of Livingstone as a result of this study. The rehearsals and the final presentation fix the incidents permanently in the minds of those participating.

Mention scarcely need be made of the educational value of the pageant or religious drama to those in the audience. The first scene in the Livingstone pageant mentioned above was one showing a Scotch home and the Livingstone family engaged in morning worship. It was better than many sermons on the Family Altar and many in the audience were deeply moved. After "The Nativity" children asked many questions concerning some of the less familiar scenes such as that showing Zacharias at worship in the temple. The hearer is also an observer, an impression is made both upon the ear and the eye.

There are large possibilities for developing Christian fellowship by means of the pageant. Members of the church who do not get closely acquainted in any other way often become close friends as a result of taking part in the rehearsals and service. A presentation of four Ellis Island scenes on a week-day evening when without rehearsals seventy-five persons came dressed in all the costumes of Europe to pass through the immigrant station into America was an event which did much to bind the members of a certain church together in

more spiritual enterprises. People feel that they know one another after they play together.

The writer does not believe it is sufficient reason to use the pageant only for the purpose of drawing a crowd into the church. The fact remains, however, that it does draw large crowds. It is often necessary to turn many away because the church is filled.

The pageant is attractive. For that reason great care should be taken not to introduce anything that is unworshipful. It is not necessary to choose "The Pill Bottle," a medical missionary play for presentation on a Sabbath evening. The title itself is not good.

Though there are many excellent pageants already written for use in the church, it is better if the church desiring to use pageantry in its work prepare its own manuscripts. On first thought this may not seem practical but it has been found to be most practical. It is possible to gather into an organization persons who are interested along different lines, some in the literary work necessary, others in the musical end of the work, still others in the preparation of costumes or the assembling of properties. An original pageant prepared by such a group is many times more valuable than one borrowed from outside.

Many pastors throughout the country can testify to the value of pageantry in their churches for worship, for teaching the Bible and Missions, for developing the spirit of fellowship and co-operation in the church membership, for attracting people to hear and see the Gospel. Though the revival of pageantry has come, we are still, however, in a stage of experimentation. All that is done by any pastor or church should be for the sake of all. The writer is hopeful that The Expositor will lend its pages to the ministry for the exchange of ideas along these lines.

TEN COMMANDMENTS FOR BOYS AND GIRLS

By Rev. C. E. McKinley, Galesburg, Illinois

1. The Law of Worship—I will worship the one true God and no other.
2. The Law of Reverence—I will honor the Name of God and speak no profane word.
3. The Law of Time—I will keep the Lord's Day holy and use all time as His gift.
4. The Law of Obedience—I will honor my parents and obey them.
5. The Law of Kindness—I will be kind and hurt no living creature without just cause.
6. The Law of Truth—I will speak nothing but the truth, and speak it kindly in love.
7. The Law of Good Will—I will cherish no hatred, malice or other evil thoughts, purposes or desires.
8. The Law of Fair Play—I will play fairly, play the game, and be a good loser when I lose.
9. The Law of Prosperity—I will be content with my own things and make the best of them.
10. The Law of Growth—I will do every thing as well as I can today, so that I may do better still tomorrow.

The Minister's Vacation---An Asset or a Liability?

Work in Order to Rest, or Rest in Order to Work---Which?

REV. HENRY H. BARSTOW, D. D., Auburn, N. Y.

An asset or a liability for what? for whom? Does the minister take his vacation for his own sake? for his family? for his church? What is in his mind as he takes the last look at the church steeple from the car window? What is he looking for as he lands at the hotel, the camp, the cottage? Is it a picnic, a Chautauqua, or a hermitage that he craves? Is it to loaf, to labor, or to laugh---or all three?

Is his mood one of self-pity for the hard year he has just finished? Is it high anticipation of a free chance to read and write and mentally recoup? Is it a school of theology or a school of fish? Or, in short, does he take his vacation as he brushes his hair or shaves, because, forsooth, the time has come around in the regular order of his schedule and he just takes it---for no special reason and with no special purpose other than the broad consideration of professional rest?

But why professional rest? Why work? Does a minister work in order to rest; or rest in order to work; or both in order to something higher? Is that something higher a "professional" ideal, public weal, or a personal "deal." Or, is it, like the old catechism goal of all human life, to "glorify God and enjoy Him forever?" We are reminded of something that brings us to the exact point we are after. A good old lady in answer to the catechism question, "What is the chief end of man?" replied, with a bit of unconscious insight, "To glorify God and enjoy himself forever."

The contrast between the two pronouns "Him" and "himself," with its boundless implications, touches the fundamental distinction between good and evil, Christian and un-Christian, self-giving and self-seeking. It gives us the real starting point for any discussion of life, or any of its issues, be they a minister's vacation or a layman's vocation. Our real topic then is "The Minister's Vacation---an Asset or a Liability to God?" That depends in the last analysis on whether the minister himself, twelve months in the year as well as one, is an asset or a liability to God and His advancing kingdom.

This may be a commonplace, but it is by no means a common purpose. It is too seldom the main thing featured on the front page of a minister's mind when he plans his summer outing. He expects, of course, to be decent and respectable in his conduct. He even admits that he must maintain certain "professional" restrictions and poses and gestures. He does not plan to fish or golf on Sunday. He also highly resolves that he will not preach, unless his vacation fund is low and he has to do so in order to get home solvent. He would not think of getting drunk, or dis-

gracing his family in any other way. But when the shore dinner is being served, or the fudge box is passed around, or he feels called upon to support the Ladies' Aid social of the little church up the street, with its holy orgy of layer cake and ice cream, he feels impelled by a sort of gastric conscience to maintain the alleged reputation of the ministry for being good trenchermen. And then he wonders when he gets home why it takes him two weeks or more to get over his vacation. The application of the contrast between "Him" and "himself" at this point needs no elaboration.

Another point that bears vitally upon the value of a minister's vacation to the kingdom of God is the pace he sets for himself during those priceless days of physical rebuilding and mental relaxation. There are good clerical souls to whom the porch, an arm chair, and perhaps Wells' "Outline of History," or even the August number of The Expositor, serves as a riot of exhilaration. Their cup of happiness is full if it be full of nothing more than quiet meditation.

There are others whose vacation hobby is, like one I met a few summers ago, to wheedle some other preacher into endless games of chess, or more commonly theological discussions. They like to discuss "problems," talk about their sermon outlines, and insist on your listening to their latest "significant line of thought." They are joined to their idols---let them alone. Doubtless they get what they go after. But it does not seem like a vacation. It seems more like a device of the devil to spoil other people's vacations. I have in mind one who walked flowering country lanes reading his Greek Testament.

Of course no two men are alike in these things. To be personal, my own type of vacation is symbolized by a tent on the beach big enough for my family, with a campfire sputtering with curling bacon, and fried cornmeal mush ready for the maple syrup. No fancy, store-bought camp equipment for us. I have done this for about fifteen years in one spot and doubt if I have spent \$25 for equipment. Our pantry is a box hung by wires to the limb of a tree, with a curtain of mosquito netting. Our tables and chairs are hand-made from available cast-off boards and rustic branches. We glory in cheating the church "Rummage Sale" by wearing out our old clothes at camp. We fish and hike and bring boat loads of firewood and make docks and diving rafts and furnish our tent with "cave-man stuff" that has become antique and beautiful with years of association and use.

We read and discuss, work our Corona, and write for The Expositor. We think and pray

a little, study the neighboring geology, watch the northern lights and find out what causes them, have a fit of delight over finding the decayed trunk of a fallen tree resting two feet from the ground on a stump and lined the whole length of its mossy heart with strawberry plants. How did they get there? Well, that is what makes our vacation absorbingly interesting and incidentally profitable.

We take our boat and spend a whole morning chasing two old parent loons and two young ones all over the lake, watching them dive, listening to them hoot and laugh, seeing how near we can get to them while the wily old mother seeks to allure us away from her young with a faked broken wing. I got within a rod of one last summer and am bragging of it yet—right now in fact. Why is it that so few ministers have found out that God made the wild folk, the fowls, the fishes and the creeping things to give them a vacation. I suppose that is not biological, but it is providential.

One thing, however, a man who likes that kind of a vacation must look out for is the distinction between exercise that rests and the exercise that wastes. It is possible to burn the candle at the physical end as well as at the mental end. The wise man will stop a little before he is over-tired in either direction. The ideal vacation is a balanced adjustment of the two with plenty of sleep in the open air as a solvent for both.

The best way, perhaps, to make the minister's vacation an asset to God, a positive help to himself, and in particular a contribution to the church it is supposed to serve, is to make it a time for inventory and forecast. During the last week let the minister do much praying and fasting; praying for the divine unfoldment of his Spirit as he returns to work; fasting in order to subordinate the flesh and give his abused digestion a chance to recover its balance. Let him take a little note book, go off each day to some sequestered spot for a time, and think thoroughly through every aspect of his life: himself (the biggest and first job), his family affairs, his health, his finances, his study habits, etc.; then his relation to his church, its main objectives for the year, its outstanding needs, his lines of sermon emphasis, his pastoral plans and work, development of organizations, etc.; then his relation to the community as a public man, its moral, social, political, and intellectual needs, and his fellowship with other ministers in cooperative leadership; finally, his relation to the kingdom at large, writing for the press, Conference, Presbytery or Association tasks, world enterprises in which he may have a share, etc.

This is worth a whole week of earnest thinking. It immensely relieves the feeling of anxiety with which otherwise he is likely to return from vacation. He knows his own mind. He has a sense of leadership well developed. He feels master of himself, and therefore is in better mood to master his task. It saves a vast amount of ordinarily wasted time after return. He is ready to take imme-

diately hold of his work. The making of plans for work with the work at a distance has many advantages over the same effort at close range. Detachment contributes to perspective, judgment, proportion, even to detail. It is not misuse of vacation time, nor a violation of the principle of rest. It is really a most delightful and satisfactory procedure, and the fruits are manifold.

Indeed the fruits of a minister's vacation may be vastly increased and enriched by applying to it the same forethought ordinarily applied to any important event. Perhaps the most serious mistake we make as ministers in this respect is the notion that our vacation is a time to stop thinking and merely drift. That is not only serious, but positively perilous. Our rest periods are often our points of deepest failure, simply because we are off guard. If we regard our vacation in the light of a possible asset or liability to God and His kingdom, to which we have dedicated the whole of life, we shall approach it from a higher point of view. It will be thereby no less restful and recuperative: it will also be infinitely more profitable and satisfactory.

THE SEEMING RIGHT

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25.

Our difficulty in life is often with things that seem to be right. Where they are obviously wrong there is no need for hesitation, but where probabilities are in their favor we must pause and consider. How far does our own experience confirm the doctrine of the text?

I. Does not the way of self-protection seem to be right? To a certain extent it is right. Pressed unduly it becomes practical atheism.

II. Does not the way of physical persecution for truth's sake seem to be right? If a man is teaching error why not burn him, or otherwise put a forcible end to his ministry?

III. Does not the way of self-judgment seem right?

IV. Does not the way of judging by appearances seem right? What can be better? What can be simpler?

V. Does not the way of self-redemption seem right? Is it not brave and spirited to say that we take our own recovery into our own hands? This is the fatal error of mankind. "O Israel, thou hast destroyed thyself, but in me is thy help."

1. Lean not to thine own understanding. The coiled scorpion may be mistaken for an egg. 2. Seek higher than human counsel. Be religious. Put thy whole life into the keeping of God. "The steps of a good man are ordered by the Lord." Walk with God. Distrust appearances. Even when the way seems right, stand still and commune with heaven. "Except Thy presence go with me, carry me not up hence."—P.

How to Find a Bigger Field

An Incurable Optimist Finds Acres of Diamonds

REV. ROBERT CRAWFORD HALLOCK, D. D., Havana, Cuba

Men are ambitious, fortunately, therefore, the world progresses.

Ministers are men: therefore they also, fortunately, are ambitious. If they would voice their inmost instinct, practically all live ministers would like to be called to a bigger field.

Three results follow. First, some ministers and the bigger field—and later wish for a still bigger. Second, the others fail to find the bigger field—and ever after feel a little defeated. Third, from this subtle, suppressed but seething ambition to find a bigger field, practically all ministers, and consequently all churches, suffer injury.

The writer of this article has been an open country pastor, a village pastor, a metropolitan preacher, a college town minister; "all things have I seen in the days of my vanity:" or, if not quite all, I have seen a pretty miscellaneous assortment. And a lot of them have to do with the ambition of preachers to find a bigger field; and with the tragedy, the comedy, and the pathetic "human interest" involved.

Yet is the ambition itself a blessing: and I propose to show how every minister can infallibly find a bigger field, and both minister and church be benefitted, instead of suffering injury. I submit what I fully believe, after many years of observation and thinking, to be the most successful and most satisfactory rule for finding a bigger field; a rule that never yet has failed.

This is it: The way to find a bigger field is to make one.

It may seem an irrelevant interruption but just here I'm moved to speak of farming in California.

Years ago wheat farmers in California became obsessed with the ambition to get bigger fields; they added holding to holding until they had wheat ranches of forty thousand acres. I saw those ranches afterward when a thousand acres of splendid soil wouldn't yield wheat enough for one family's eating. Surface single crop cultivation, and wholesale harvesting, had ruined the country. Getting bigger fields had proved a failure.

Thereupon those ranches were cut up into small farms; alfalfa, which strikes its roots deep, was planted; much live stock was introduced; citrus fruits were started. And plenty of men today are making more from fifty acres of that land, in net profit, than from five hundred acres before: while the aggregate food product is much greater.

"Haec fabula docet" that the way to get a bigger farm, or ecclesiastical field, is by increasing the cubic content thereof, not by extending its surface measurement. And I remark, on the side, that ten small fields well tilled will produce vastly more spiritual fruitage than one huge ecclesiastical ranch. I

saw Talmage's last Brooklyn Tabernacle burn: and when that church decided to disband and give letters to their more than 4,000 members, it is said there weren't 400 who could be located.

Now, clearly, the thing that happened to the California farmer was this, that he began to see more things in his farm than merely wheat; and that he began to go deeper into his soil to get them. And so he interested cubic content even while he lessened surface extension, and actually found a bigger farm. That is he had a wider vision; and he went deeper.

I was giving an infallible rule by which ambitious ministers, which means all, can honorably find a bigger field and without suffering injury. Here that rule is in full: The way to find a bigger field is to make the one you now have bigger by seeing more in it, and by finding more in it. Seeing deeper, and going deeper, is the rule in a nutshell.

1. Seeing Deeper.

The first step in finding a greater sphere is to see the greatness of the sphere you're in.

Probably the finest crisis in any man's professional experience is when he suddenly sees how much more there is in his work than he had dreamed of before: and the very first step towards finding this bigger church field is for the minister to begin to realize how much more there is in his present life than he had seen.

A small girl of my acquaintance complained to her mother that there was nothing interesting. The mother declared that the whole yard and garden and orchard were full of interesting things; but Helen replied, "I can't see any."

The mother said, "Go and bring in the most uninteresting thing you can find, and we'll see."

Helen brought in a dead, dry twig fallen from the oak tree; and she threw it down, saying, "There! if you can see anything interesting in that, you're lucky."

Her mother took up the dry twig, and began to tell the story of the oak tree, from the acorn up through summer growth and winter storm; of the branch on which this twig grew, waving and growing in wind and sun; of how a mother bird built her nest on that branch, and birdlings came into the nest; and of how the mate bird sat on this very twig and swung and sung to the mother and nestlings, while the great sky soared overhead, full of light and glory—until Helen's eager eyes danced, and she cried, "O Mama, isn't it wonderful!"

Just a child tale? Yes; but many a minister has taken thought, and waked up to find that his life employments which had seemed mainly dry twigs were truly "wonderful" with un-

realized meaning. And that is how he finds a bigger field.

Christ was born in little Bethlehem, and grew up in little Nazareth: but he saw life's greatness there. I am often helped to find inspiration in smallest audiences, remembering that he preached greatest sermons to one hearer.

And, indeed, many of the finest of life's opportunities, for people and for minister alike, are found in the rural and suburban region. Opportunity for truest intellectual life is found there, rather than in the rush and roar of a great city. One of the most prominent city preachers in America said wistfully to me, when I was pastor in a village of less than two thousand, "I think I would gladly exchange places with you to get a chance actually to think, read and study."

Opportunity for authorship is there, if you would write books of abiding worth; the muse of poetry is at home in sylvan retreats, "where man in a bush with God may meet;" eloquence grows in solitude and the vast silences. Not unnaturally was the Baptist, John, that marvellous orator, "in the deserts until the day of his showing unto Israel." And still today true eloquence is best appreciated in rural regions. "If you are going to supply a city pulpit, take your best coat; if a country pulpit, take your best sermon."

But these things, authorship, time for study, field for eloquence, are still in the realm of the seen: my appeal is for a deeper vision of the great invisible meanings of your life. First to see deeper, then to go deeper, is our rule for finding the bigger field.

2. Going Deeper.

How can a minister find more, as well as see more, in his present field? That is the practical question: easy, yet very hard, to answer.

But of this I am sure: It is a much finer thing for his church if the pastor give his people a new vision of the meaning of their own lives than if he organize a new society with ten committees. I have no new machinery for you to install; no new wheels to make go around.

If the minister sees more in his own present field he will make his people see more; and if he teaches them to see more in their own lives they will respond increasingly to his noblest preaching; and thus of a surety he will find more in his field.

Show them that no one has ever found the limit of the significance of one day of life. There are truth and poetry and beauty, there are inspiration and suffering and tragedy, there are love and hate and sin in one day of the actual life of mankind enough to make more than all the great literature of all lands and ages, if that one day were actually recorded in worthy writings.

That is a day of world-life: but show them that the limit of meaning in one day of their own life has never been dreamed. All the splendors of nature are theirs if they have eyes to see; all the riches of literature are

theirs if they have the mind that can comprehend; all the wealth of greatest life possibilities is theirs if they have the hand that can grasp; all the treasures of God's love are theirs if they have the heart that can receive; all the glories of God's eternal heaven are theirs if they have the faith to appropriate. Show them the vision of their own unrealized life meaning, and their faces will shine until they too will cry, "Oh, isn't it wonderful!"

I think, then, it all sums up in saying, that he who does see more in his present field, inevitably will go deeper and find more; and that to feel the greatness of a narrow sphere is at once to redeem that field from narrowness.

An old time Greek philosopher boasted much and often of his wonderful garden, the greatest in all Greece.

After long hearing of this wondrous garden, his companions at last said, "Go to, let us now go and see this marvellous garden of our friend:" and when they came and saw it behold it was but a narrow patch, through which went a path where the philosopher was wont to walk.

"Truly, Friend," said they, "thy boasted garden is not exceeding big."

"Nay, I know. It is indeed very narrow. But, Friends, did you note how wondrous high the skies above it are?"

Surely, in measuring the size of a minister's field you must count "what is the breadth, and length, and depth, and height", the height of the skies and the depth of the meaning, the spiritual cubic measurements thereof.

And This is How to Find a Bigger Field.

WHAT DO PREACHERS DO?

Here is a country minister's answer:

Dear Sir: The letter of W. M. P. greatly interested me as a minister of a single village Baptist Church; here is the list of my engagements for October:

At Home

- 15 Sunday services.
- 5 children's addresses.
- 5 Prayer Meetings (with a short address at each.)
- 1 Baptismal Service.
- 1 Communion Service.
- 2 Church meetings.
- 2 Deacons' meetings.
- 1 Committee meeting.
- 3 C. E. meetings.
- 2 Children's meetings.
- 2 Weddings.

Away from Home

- 1 Funeral, five miles away.
 - 1 Harvest Thanksgiving address, 7 miles away.
 - 1 Pastor's Anniversary Address, 7 miles away.
 - 1 Farmhouse meeting, 3 miles away.
- Beside the usual round of visits, callers, interviews and letters.
- I find little opportunity for idleness, or even for a weekly day of rest, and study is somewhat hurried. But I am glad to say I am supported by earnest, affectionate, prayerful deacons and people.

An Evening With Old Favorites in Gospel Songs

A Singing Church Is a Conquering Church

REV. G. F. BENJAMIN, D. D.

Scripture Reading. Psalm 150. Eph. 5:

21.

Introduction: The worth of Christian singing.

It is said that the larks of Scotland are the sweetest singing birds on earth. No piece of mechanism that man has ever made has the serious music in it that the lark's throat has. When the farmers walk out early in the morning they flush the larks from the grass, and they rise they sing, and as they sing they circle and higher and higher they go, circling they sing, until at last the notes of their voices die out in the sweetest strains that we have ever listened to. Yes, and why should not Christians sing as well as birds? God has given us infinitely more reason for singing than they. With hearts attuned to worshipful praise let us begin to circle up, and sing as we circle, and go higher and higher toward the throne of God, until the strains of our voices blend and melt in sweetest harmony with the music of the skies.

It is natural for Christians to sing. It is the expression of their faith, their love, their hope, their hope. Christianity itself is a song: peace on earth, good-will to men." It is a love song: "God so loved the world that he gave his only begotten Son." The Bible itself is the greatest song-book ever written, and has been the inspiration of numberless books of praise in many languages.

Christianity is the only religion, too, that sings well. It is the only religion which is permeated with the spirit of praise. False religions are not melodious; they are mournful, monotonous, melancholy even in their music. The other hand Christianity is filled with the melody and harmony. Its very life is praise.

Besides, one of the most powerful ways of teaching the Gospel is by singing it. No one can over-estimate the power of truth in song. Many a hard, rebellious, sinning heart has yielded to Christ under the softening influence of consecrated song. Many a soul, fortified and barricaded against the truth when reached, has been strongly stirred and savagely reached by that same truth as it rolled over the intrenchments into the heart on the waves of some sweet song. We have read of a Grecian mother who saw her child on the brink of a precipice. To shout to it might onlyicken its vagrant feet to wander closer to the edge or so startle it with fear as to cause it to topple over. She lifted her voice to a familiar hymn and lured the little one back to her side. So many a sinner has been led to Christ—won by the singing of some sweet song.

It has a charm, a wonderful, an almost irresistible force, this act of Christian song. It has never yet been over estimated. The great meetings of evangelists all show it. The solos of Phillips and Stebbins and Sankey and Bliss and Charles M. Alexander and Rodeheaver, and hundreds of others all show it. The chorus of a great choir is often still more impressive. No person who has watched a congregation listening to the mighty chorus of sacred song from a large body of trained singers can ever doubt the value of such a service as a means of religious impression. Yes, there is a wonderful power in song. A singing Church is a conquering Church. The early Christians were singing Christians. The early Church was a singing Church. The great Reformation was largely an awakening of song. To this day the Germans say: "Luther conquered us by his songs." Up to God music carries our hearts, and out to men it carries our message. Let us sing. Let us all sing. Let us praise God wherever we go. It will lighten the world and at the same time brighten our own lives. Better than all, it will glorify God. "Let everything that hath breath praise the Lord. Praise ye the Lord."

3. Sing: "Saved by Grace." (Read it, then tell the following story before singing:)

The late Ira D. Sankey first gave the account of the circumstances that led Fanny Crosby, the blind composer, to give out this song which afterwards became so popular. She stated that it was a song written for her own comfort and edification.

Mr. Sankey said that when Mr. Moody was absent one summer, and Dr. A. J. Gordon, of Boston, was in charge, he came from England, where he had been assisting Moody, and invited "Fanny," as he called her, to visit his family in Northfield. While she was there he invited her to speak at the Conference one day. She declined, saying that she could not speak. But he insisted, telling her how much the people loved her, and that they wanted to see her and to hear the voice of the one whose words they used so frequently in their hymns of praise. At last she consented, after Mr. Sankey and Dr. Gordon had both assumed all responsibility for the invitation.

The blind woman, then three-score and ten and more, was led by Mr. Sankey to the little desk. Standing with one hand resting on the desk, for ten minutes she spoke most beautifully, thrilling all who heard her. She closed her address by repeating a hymn which had never been in print, and which no one of her closest friends had ever heard, beginning:

"Some day the silver cord will break."

When she had finished, and had taken her

seat, Mr. Sankey said: "Fanny, where did you get that hymn?"

"Oh, that is a little one I keep in my heart. I know that my published hymns are common property, but I like to keep a few for private use."

"Well, Fanny, you shall keep that for your own use" said Mr. Sankey.

The audience was in tears at the beautiful words, so expressive of the faith of the blind speaker, were heard. About six weeks later Mr. Sankey saw a London paper which contained a full account of the meeting, including the hymn. He cut it out and gave it to Mr. Stebbins, asking him to write the music for it. This was done, and the hymn was sung for a year or two before it seemed to get hold of Mr. Moody or the audiences. But after a while Mr. Moody became very fond of it and it finally became his favorite hymn. It was used with great effect by Mr. Moody in his Carnegie Hall meetings.

At the Business Men's meeting, which was held in Carnegie Hall in connection with the Ecumenical Conference, Mr. Sankey led the singing, and he had this hymn sung as Mr. Moody had done, the choir or the leader singing the verse and the people singing the chorus.

Let us now sing it, very heartily and earnestly.

4. Sing: "The Sweet By and By." (Read it, then tell the following story before singing.)

This hymn had a curious origin. The writer of the words, S. F. Bennett, died not long ago; and no one can measure the influence of this simple refrain of hope.

A writer on a newspaper after his death thus relates the story of the music of the song:

"The music of the song was written by J. P. Webster of Elkhorn, Wis. He was a lovable young fellow, it is said, but he could not get on in this world, for he had absolutely no business ability and his health was far from good—in fact, he was a victim of consumption. Music was everything to him, and he composed many songs, some of which, like the now almost forgotten, 'Lorena,' 'Paul Vane,' and 'Little Maud,' had become quite popular. Two or three times a year he was accustomed to go to Chicago with a roll of manuscript songs which he offered to the publishers at twenty-five dollars each. His most intimate friend along in the sixties was Dr. Bennett, then lately graduated from Ann Arbor, and trying to build up a practice. One day he went into the doctor's office in a very despondent state of mind.

"What's the matter now?" asked the physician.

"It's no matter," Webster replied; 'it will be all right by and by.'

"The phrase struck Bennett, who had a fancy for writing verses, and he said, 'Why not make a song of the sweet by and by?'

"You write the words, and I'll make the music," was Webster's answer. The doctor turned to his desk and began to scribble, and

in less than a half-hour had accomplished his task. Webster had his violin, and after reading the lines drew his bow and without the least hesitation played the tune that has since been sung the world over. Two friends happened in; and, when the composer had jotted down the air and supplied the other three parts, the four men sung for the first time "The Sweet By and By."

"Not long afterward Webster took a number of songs to Chicago. Root and Cadogan bought all of them but one, and that was 'The Sweet By and By,' which they said they didn't think worth publishing. Then he went to Lyon and Healy where Pratt, who had known him for several years, introduced him to the junior member of the firm. Mr. Healy, after hearing the new song played on the piano offered twenty dollars for it, which Webster immediately accepted. 'Poor fellow,' said Healy after he had gone, 'I didn't have the heart to send him away without taking it.' This was in 1867. A small edition of the song was printed in the cheapest form and placed on the retail counter; but nobody wanted it, and after time, not a dozen copies having been sold, the whole lot was consigned to an obscure corner in the wholesale department, where it remained uncalled for for a year or more."

The rejected manuscript contained something which answered the hunger of the soul. It was published in a Western Sunday-School book, and there came a demand for the book containing the song.

Then it flew over the world, and entered into almost universal experience. It was translated into other languages, sung on ships, and in evangelistic work everywhere. The poorest soul has a saving remnant, and loves to hope. So it trembled on the lips of outcasts who wished they could reform.

It does one good to sing of heaven, home at the end, the "by and by." It helps one through the stress and struggle.

"There's a land that is fairer than day, sang an evangelist to a crowd of street children in Salem Street, Boston. His face brightened—

"And by faith we can see it afar."

The words were beautiful, but the tune went to the heart.

The street was full of people who had come to the place on emigrant ships. Many were Jews; some were Poles; some were Italian and Portuguese.

The chorus rang out, "In the sweet by and by."

The words pictured the inward longing of the soul. They raised a vision of a better life. The street children took it up; the little Jews, the Portuguese, the Italians, the old withered men and women.

They all wished to share the hope of a better life, the young in their pinched homes who found little in life but their play-ground on the door-steps, and the old after their vain age.

The song went on. The door-steps seemed

singing, and the street evangelist began to preach. There was silence. The wanderers who had gathered from many lands were eager to listen to what he had to say about the "land that was fairer than day."

Let us sing it now.

5. Sing: "Throw Out the Life Line." (Read it, then tell the following story before singing.) The author of this hymn and the tune is Rev. E. S. Ufford. In response to requests he himself wrote out the story. He says: So many inquiries have been received both in person and by letter, asking the history of the song which has been so wonderfully blessed in religious work, I write its brief story. It may be well to state that from early boyhood my life has been passed in the vicinity of the seashore. The river and ocean with their poetical beauty have always exercised a fascinating power over me.

At my conversion, at twenty, a volumne describing Moody and Sankey's labors fell into my hands. After its perusal I felt led to hold Gospel services, and hired a vacant club-house near New Haven, on the Housatonic river, in Stratford, Conn., where on Sunday afternoons I made my first appearance in public. The room soon became too small, and hundreds gathered outside, so that the meetings were transferred to the open air. Much good resulted from these services.

After my removal to Maine and Massachusetts I entered the ministry and was brought in contact with sea-faring people. It was at Nantasket beach, known as a noted wreck-strewn coast, that I visited the life-saving station, and there saw, for the first time, the life-line. I entered the factory where it is manufactured.

A friend of mine portrayed for me a scene on that famous beach of a shipwreck. I afterwards had the chance to see eight vessels cast ashore there. But it was the description by my friend whom I soon baptized, that gave me the real idea of writing the song. He said a schooner was hurled by the raging elements on the coast there, where it lay exposed to the cutting winds and icy waves all the while bumping and dragging itself along towards the rocks, threatening to go to pieces. Soon the wreckers appeared, joined by willing hands. There, through the spray, they could see the big schooner with two chain cables out. In the rigging were the eight men of the crew and one woman holding on for their lives, while the huge breakers dashed over them amid the gale and blinding snow.

Now came the life-line which was shot out over the vessel. As the rope fell across the deck of the doomed craft, a shout went up, and those on shore made ready to haul the shipwrecked souls in. It was a perilous situation, but the undertaking was successfully accomplished. "And so it came to pass that they escaped all safe to land." Acts 27:44.

As I listened to this story it opened the way for my song. I soon after was in East Boston assisting in special meetings when the pastor said to me, "Throw the line." Like a flash the scene reappeared before me. On

reaching home I took my pencil and wrote the first verse. In ten minutes more I had the other three verses composed, and seating myself at the instrument I seemed to play it off impromptu to a tune which then seemed all too simple. The chorus came while singing it over, as if by inspiration.

I have sung the song before large assemblages, with slides made to illustrate it. At one time, very singular to relate, I had sung the hymn in East Boston at the same church above referred to, from the canvas, when at the close who should advance to grasp my hand but the mate of the vessel wrecked on Nantasket beach. "Here is my brother and sister," he said. And shortly after they had brought in their mother to complete the party, which produced a picture whose co-incidental grouping I can never easily forget.

6. Sing: "I Gave My Life for Thee." (Read it, then tell the following story before singing.)

The words are by Frances Ridley Havergal and the music by P. P. Bliss. Fifteen years after the hymn was written Miss Havergal said about it: "Yes, 'I gave my life for thee' is mine, and perhaps it will interest you to hear how nearly it went into the fire instead of nearly all over the world. It was, I think, the very first thing I wrote which could be called a hymn—written when I was a young girl in 1859. I did not half realize what I was writing about. I was following very far off, always doubting and fearing. I think I had come to Jesus with a trembling faith, but it was a coming 'in the press' and behind, never seeing his face or feeling sure that he loved me. I scribbled these words in a few minutes on the back of a circular, and then read them over and thought, 'Well, this is not poetry, anyhow; I won't trouble to write this out.' I reached out my hand to put it in the fire, when a sudden impulse made me draw it back, and I put it, crumpled and singed in my pocket. Soon after, I went to see a dear old woman in the almshouse. She began talking to me, as she always did, about her Saviour, and I thought I would see if she, a simple, old woman, would care for these verses, which I felt sure nobody else would even care to read. I read them to her, and she was so delighted with them that I copied them out and kept them. And now the Master has sent them out in all directions, and I have heard of their being a real blessing to many."

Miss Havergal showed the hymn sometime afterward to her father, and he wrote a melody especially for it. But it is the tune which Mr. Bliss composed for it that became popular in America.

JUST A MINUTE

A man called at the address where a donkey had been advertised for sale. The door was opened by a small boy. The caller said, "I have come to inquire about the donkey." Whereupon the boy went to the foot of the stairs and called out, "Father, you're wanted."

The Worshipful Mood

Its Culture in Pastor and People

REV. FRED SMITH, Carthage, South Dakota

Of all the manifold duties which devolve upon the modern minister none is more important than that he should create within his congregation the worshiping mood. Since the times are not propitious for the possessing of such a mood it is all the more imperative that he should take care to foster it. For most people today life seems to be a combination of duties, diversions and distractions. These are the days when the spirit of Martha is much abroad. Yet it was to Martha that our Lord said something of lacking the one thing needful. And the minister needs to be as wise as his Lord in this respect. The ministers are few who would disagree with the words of Rhondda Williams that "the service does not fulfill its true purpose unless it be a service of worship."

Defining the worshipful mood as that frame of mind in which we come to an appreciation of the 'worthship' of God it will at once be seen that while every service should have this as the ideal, it has also to be recognized that not all of our services do this directly. Some accomplish it indirectly. With this latter form of services we are not here concerned. To the wide-awake minister of today there is usually given the two-fold ministry of appealing to the crowd and of leading the congregation. The distinction used to be usefully drawn by saying that the morning service was for the "saints" while the evening service was for the "sinners." And if the distinction be not drawn too arbitrarily it is valid enough to form a working basis for our ministry.

The people whom I have in mind are those who constitute the majority of our Sunday morning attendance. These are, in the main, professing Christians and the regular church attenders. They constitute our congregations. I fear that some ministers exercise more industry in seeking to save the lost than intelligence in seeking to sanctify the saved. Who of us but have seen congregations worshipping dully but not divinely. There is an atmosphere of sanctimonious piety about the place but no evidence of spiritual power. The congregation goes through the form of worship but does not arrive at the fact. It is pre-eminently the privilege of the minister to see that they arrive at this fact.

Were The Expositor read by the janitors of our churches I would speak a word of wisdom into their ears at this point. Spiritual moods often have physical bases. The condition of the body has somewhat to do with the state of the soul. Cotton Mather would find few in this day who would write as he did one day on returning from the Puritan meeting-house, when he put down in his diary: "The church was very cold, but I was comfortable." The creation of a devotional atmosphere in a modern church has some relation to the stove in winter and the windows in the summer.

But since The Expositor is published exclusively for ministers it behooves me to come to those things that are within their power to determine in the realizing of the worshipful mood. And they are many and important. To this end it is well to remember the facts with respect to our congregations, and not to be deceived by appearances. Not always do all the people come into the church in a worshipful mood. Possibly in the case of many they arose so late that they have hardly had time to dress their bodies, much less their souls. Some may even have come to church merely for "the pride of prayer." Others come from homes where circumstances on that particular morning were not altogether conducive to the creating of the worshipful mood. Beneath the decorous exteriors of your respectable congregation, my brother, there are often feelings that are far from worshipful.

It is said in the Scriptures that in the ministry of salvation it is for us to "make up that which is lacking in the sufferings of Christ" and carrying that thought over into the realm of worship it is often the duty of the minister to make up that which is lacking in the worshipful mood in the congregation. I have sometimes heard a friend of mine say, whose trade was that of making wagons, that he had often built a wagon during the hour of morning service. That is to say he had not realized the worshipful mood that day. And many there be who are like unto him.

Of course, theoretically, every man should make his own preparation in this respect. I used to be the custom of the people in the Puritan days so to do. But those days are in the past. Where they can be restored in this respect it is worth while to do it. But fear that our cult of being busy will offset all our efforts in this direction. It is said that the Grand Old Man of England, the late W. E. Gladstone, always made a practice of setting apart the half hour before service for the preparation of the worshipful mood within himself. And in one of his auto-biographical articles Sir Oliver Lodge tells us that he remembers seeing Mr. Gladstone one day at the service in Westminster Abbey listening with rapt attention to a mediocre sermon. Which indicates that evidently Sir Oliver had gone to listen to a sermon, but Mr. Gladstone had gone to worship. But who would attempt to make a modern American see the value of devoting a half-hour previous to the service as did Mr. Gladstone. We are too busy for that, and often have hardly time to give the sixty minutes to the service which is called divine.

It is therefore left largely to the minister to accomplish this high end. But alas and alas, what do we often find? Like people-like preacher. The minister himself is a busy man of business. With a rush he enters the church

just previous to the ringing of "the last bell;" during the prelude he arranges his notes and notices. He has come to preach a sermon, not to lead the congregation in divine worship. His people may realize to some extent the worth of the good, but they have not realized the "worthship" of God. That is to say they have sung hymns, and heard a prayer, and other like things, but so far as the preacher is concerned they have not entered into the spirit of worship. In so far as they have failed to realize the presence of God in so far as the preacher failed.

To escape from such an experience as that it will be well that we as ministers keep ahead of the clock on Sunday as we are expected to keep ahead of the times on the week days. It

takes time to create the mood for worship. But previous to the fact of punctuality there should be the fact of preparation. I do not mean the preparation of the sermon. That should be ready before the dawn of the Sabbath. But there should be the preparation of the soul of the pastor. It is a good thing to have a shelf of devotional literature at hand for reading and meditating therein on the Sabbath. Steep yourself in spiritual thought. Acquire for your own possession the worshipful mood. Then will you come up to the house of God with the voice of joy and praise. You will conduct the people to the throne of grace with meekness and lead the service with dignity. And through the contagion of your influence men will come to feel that "this is the House of God and the Gate of Heaven."

It Pays to Advertise Even in a Small Church

Some Tested Successful Methods

REV. TITUS LEHMAN, Jackson, Mo.

Advertising in the church is coming to its own more and more. The Church is learning from business that it pays. If large business concerns will get the best brains in the country to formulate catchy slogans and to launch nation-wide campaigns for monetary interests, can not the church at least learn to use more aggressive methods? This must be done especially in a time like this when people must be almost compelled to come into the church.

Too often we find a misconception gaining ground that only large churches with a wealthy constituency can afford to advertise. The story of the "Church With Winning Ways" shows what can be done by a small congregation with membership comparatively poor.

This "Church With Winning Ways" is located on the outskirts of a city. Here the worst of the population often congregate, because driven out of the city proper. At the same time one finds here many people who are trying to get away from the high rents of the down town section and to acquire their own homes. Most in the section are factory workers. The largest portion of the population scarcely noticed the little frame church standing at the corner, although it was the only Protestant church in the entire section. The membership was about forty-five.

The pastor who came there at this stage felt that there was a field that could be developed, if the church could be brought to the attention of the people. The church council, though, could not see its way clear to spend any money for advertising. So a campaign of education was begun to make those in authority realize that money spent for advertising would be well spent.

The simplest of advertising devices were used. They seem almost too simple to be mentioned here. Some black paint, a small paint brush, and some heavy card-board, gotten at the dry goods store, were the materials used at first. Large signs were posted on a board

nailed to a post in front of the church and were also placed in the store windows. A friend after a time loaned a rubber stamping outfit that made the work of advertising look neater. Back of this, though, had to be services that would really make it worth while for people to come. The best sermons that the pastor could deliver must be prepared and driven home. Special services must be special. The appeal for a higher life for Jesus Christ will still draw.

Gradually the vision came to the church council and to the congregation. When they saw the results they were willing to back up this kind of work. One man offered to make a bulletin board. The letters were bought. The bulletin board was a real ornament to the corner on which it stood. The wording was changed at least three times a week. There was always a message on it. It never stood idle. Small appropriations were made for handbills and for posters. After a time people began to watch for these announcements, week after week. "What's next at the church?"

The special services were of course pushed more than others.

A Boy Scout Service was advertised as follows:

BE PREPARED (Boy Scout Motto)

TO COME TO ST. ANDREW'S
FOR BOY SCOUT SERVICE
ON JAN. 9
TO HEAR (Name of speaker)
NOT TO MISS THIS CHANCE

Another special series was entitled "What Pine Hill Needs" and had, beside the announcement of the speaker and the topic, this thought:

"AT THE CENTER OF THE COMMUNITY
WANTS TO SERVE THE COMMUNITY"

Another, a series of Lenten services, was published with handbills on which the map of the section was placed with the heading, "THE HEART OF THIS SECTION" "THE CHURCH WITH WINNING WAYS."

A handbill to get people to come more regularly to the morning services was distributed with this form:

' WANTED!

MEN AND WOMEN

To Get the Habit of Going to Church
UNEEDA CHURCH

Because it stands for clean, manly life
Because it guards Home Life
Because it protects your property
Because it offers Jesus to you
(Name of the Church below)

For special Sunday School services advertising matter of fitting nature was distributed.

Another form of advertising was through a little church paper gotten out every month, called "Winning Worker." It is only a four-page sheet, but is printed in large quantities and gotten to as many people as possible. The doings of the church are given in an interesting, newsy manner. The spiritual message is never lacking. It was nicknamed "The Mosquito," because of smallness of size, because it always had a message (sometime with a "sting") and because it always buzzed the same message from a different angle.

A church may well adopt a slogan. Slogans seem to sum up thought. They inspire people. They place before them a worthy and concrete attainment, give aim and object in church work. The slogan, "The Friendly Church" puts the idea of sociability before people. "The Church That's Different" speaks of a program that varies, that does not run in a rut. "The Church With a Purpose" puts before the members another ideal. This church adopted the slogan, "The Church With Winning Ways" because its name was St. Andrew's and the motto spoke of the man who won his brother Peter to Christ. "The Church With Winning Ways" meant that the people wanted to be winners, wanted to be successful, wanted to woo others to the Master.

Any kind of advertising must be followed up. The region was divided into districts and a chairman appointed for each section. He or she had to watch for strangers moving in and visit them and notify the pastor. Personal calls on people, with an invitation both verbally and in printed form, mean more than merely mailing letters.

The Pastor always had a list of prospective members and these were approached cordially and as a rule were glad to join. Very few people will join of their own accord; they must be asked. Strangers in the services could not but feel this spirit of "Winning Ways."

Has all this effort paid in a small country church? After several years of this kind of effort the church had become well known in the community as a live organization. Its

Sunday School had increased from 87 to over 350. Its membership increased from 42 to 300. The added expense for advertising came back very readily through increased offerings. The morning services were far better attended and the church was almost always filled at the popular evening services.

It pays to advertise even for a small church.

SELFISHLY SEEKING PEACE

What shall we say to inquirers who, after submitting as fully as they know how to submit to Christ, find no peace?

Advise them to cease looking for peace and begin to look for duty. One may be as really selfish in seeking Christian assurance and joy as in seeking money. To be in pursuit, chiefly, of anything that will gratify self is an unwholesome process. Let them take at his word him who has offered to pardon the penitent. Let them believe his promise, and then, like him, go about doing good. To an inquirer who said, "I would be ready to go through fire and water for Christ's sake, if I could know before starting that I were a Christian," a wise pastor answered, "You must be ready without knowing that you are a Christian to do that." So, and only so, the joy of sins forgiven and of perfect peace will come. The Lord does not pay us our wages in advance.—G. B. Willcox.

DUTY OF MUTUAL ACQUAINTANCE

In a very large church it is not altogether possible. But so far as it is, teach it as not merely social, but a Christian obligation. Among those who are not even acquainted there will be small show of sympathy. The ceremonious Frenchman, when reproached for not saving the drowned man, asked with astonishment, "How could I? I had never been introduced to the gentleman." A work of grace that commences among a congregation intimately acquainted one with another will spread far more rapidly than where each stands in his isolation. As when the electric current enters a net-work of steel, all are in connection—all good conductors.—W.

WILL THE CHURCH PUT THE CHILD AT THE CENTER OF ITS PROGRAM?

Consider the following: Every American child has an inalienable right to a knowledge of the Bible and to training in the Christian religion. The Public School can not teach religion; the home increasingly does not. The Sunday School has done a remarkable work but with its necessary limitations it can never fully meet the need. We are in danger of becoming a nation of religious illiterates. Children 6-12 years in U. S., 20,500,000. Children 6-12 years in Sunday School, 5,350,000. Two thirds of all American children receive no significant religious instruction. Religion is as important and as much a part of life equipment as geography or arithmetic. Religion can be taught; it should have its share in any program of education. Week-day religious education will help the church meet this obligation. It is helping meet it now for thousands of children in many American communities. Abingdon Bulletin of Religious Education.



The Expositor

Editorial Confidences

Those Non-Resident Members

It is stated that an average of one-tenth of all the members of Christian churches are always away from home. Somewhere their names are on the "absentee list." One person calls them "Our Lost Tribes." Another advises for them as "Lost, Strayed or Stolen." Another speaks of them as "Soldiers that Straggle." It is reported that a certain minister said at a funeral service: "Fourteen years ago this corpse joined this church." From the number reported in the "suspended" and "dropped" columns of our denominational statistics, it would seem that many corpses have joined our churches, and that this is the way taken for disposing of a great many of them.

Brethren, a serious attempt should be made, some sort of concerted attempt, to recover for Christ and the Church our own lost and strayed; the great numbers of men and women who have dropped out of church fellowship and who are now drifting about aimlessly and helplessly. It has been stated that if theapsed communicants could be recovered to their former status they alone would more than half-fill the churches. Certain it is that they present a great problem—as also a great opportunity.

We wish there could be some method devised for keeping track of church members when they move from one community to another, some bureau of information for ministers that would do for them what the United States Hydrographic Office at Washington, D. C., does for mariners and the officers of vessels that sail the seas. That office issues monthly a chart for mariners upon which is indicated as nearly as can be ascertained the course of every ocean derelict. The immense distance over which those dismasted and abandoned vessels wander is surprising. According to one of these charts, the derelict Fannie E. Wolston, had been left to drift on the sea for over five years and had traveled somewhat more than ten thousand miles. Another derelict in a period of about twenty months traveled about thirty-five hundred miles before she was destroyed. These ships had cargoes of heavy lumber, which explains their long existence above water, the lumber keeping them afloat even in the midst of severest storms. Eventually, every derelict by the action of ocean currents is carried into the Sargasso Sea, better known as a portion of the North Atlantic. Happily this sea is far remote from the usual line of steamer travel, and vessels carefully avoid it.

We do not know if there is any Sargasso

Sea into which all church derelicts are carried, nor the nature of the perdition to which they may be condemned; but we do know that it is very important that they should be sought for, laid hold of and tugged into some church harbor before they drift into the final whirlpool of abandoned wrecks. A little girl had been rummaging in her mother's trunk. There she found a "church letter" which her mother had neglected to present to the church into whose neighborhood she had moved. The little explorer rushed into her mother's presence shouting, "O mamma, I've found your religion in your trunk." There is a needlelike point in that story for a great many people. With far too many the neglected church letter comes to be about the only part of the old church life remaining. But surely a trunk is a poor, dark, mothy place for one's religion. Why should any one keep it there?

It is lamentable how much of religion there is which will not bear transportation or transplanting. We once heard the late Dr. George P. Hays bewailing the fact that there are so few eastern Christians whose religion will stand crossing the Mississippi river. Speaking of this subject at a recent meeting of ministers, Dr. Arthur J. Brown remarked, "It is a long distance from the east to the west. Baggage-men are rough, and it often happens that the piety gets to its destination in bad shape—like the wife whom the Hudson Bay Fur Company's employe had sent to him from London, and concerning whom he ruefully wrote in the receipt book: 'Received, one wife; condition, slightly damaged.'" There is a good deal of eastern religion arrives in the West, or northern religion arrives in the South more than slightly damaged.

One of the most noticeable results of nearly every revival is the large number who are received by letter. Old letters are brought out of the trunks, or are sent for. People the pastor never suspected of being church members confess that in some former place of residence they were. Any pastor, especially in a city church, who will make the effort can find large numbers of people who either have old church letters or who have been members elsewhere and have failed to get them. These people well know that when they made their first confession of faith in Christ they joined his whole Church, not simply one local branch of it and that they joined it for life. There may be room for criticism of professing Christians who bring a little old experience, hand it in in an envelope, and are never heard of again until they die. But that is no excuse for

any one storing his religion away in cellar or attic in some musty trunk.

Brethren of The Expositor family, in our work this season let us plan not alone for soul winning, but for soul re-winning also. In connection with the great campaign to be undertaken in the interests of Personal Evangelism here is a call and an admirable opportunity—the reaching of these lapsed, drifting, non-churched church members.

We would gladly hear from our readers suggesting some plans for remedying this evil, of there being so many drifting church derelicts.

He Had Lost Both

A faithful pastor in Los Angeles came to know a man who had for some time been in that city. He was invited to call. He did so. The pastor asked if he was a professing Christian. "Oh, yes," said he, "I was a member of a church in Ohio, and when I asked for my church letter on coming west I sat down and wrote out my Christian experience, and it was a good one. I took the church letter and the Christian experience and put them in a little box, and I have had them ever since. Would you like to see them?" On examination he found that a mouse had eaten up his Christian experience, and to his great confusion he had to say to the pastor, "I have lost my Christian experience, and also my church letter." How like many others who put off the question of finding a new church home when they find a new home for their family!

The Expositor's Advertisements

Are you giving due weight to the advertisements that are appearing month by month in The Expositor? There would be no place for general advertising in a world where one's material needs could be wholly met by one's own labor close to the home. But man is not content with that condition. His wants enlarge. It is well that good advertising, such as appears in The Expositor, is a guide to the proper meeting of many important needs.

Much condensed thought is used in preparing advertisements. They are interesting reading, considered as reading matter alone. But they are reminders also of where to get the things you want.

One of the readjustments that some of us may need is a change from a certain indifference with regard to advertisements to a careful study of them. That change can easily mean a very real saving of time and money. A good resolve: "I'll read the advertisements in this issue!"

The Family Altar

We hope all ministers who belong to The Expositor family are doing all they can to promote the having of family altars in the homes of the people. As goes the home so goes the world. Everything that is good in Church or society is first planted, tended, shielded and nurtured in good homes. The Church must look for its spring and source and fountain head in the spiritual life of the Christian home. Why shall we not expect the

Christian home, as in former days, to be the nursery of true piety, where religious principle shall root itself deeply in the hearts of parents and children alike? Why shall we not definitely expect that the genius and temper and spirit of the home shall be such as to foster the fear of the Lord and high regard for his ever-blessed Word?—that it shall be so hedged and fenced and safeguarded against the influences and contagion of the world that it shall be a place where Christ himself shall dwell and be filled with the aroma of his presence and the atmosphere of his love?

Two young people recently pledged their love for each other in the following beautiful prayer. Is it not a model for the beginning of the family altar? Print it in your calendar or commend it from the pulpit. It is headed "A Covenant of Two Lovers" and is as follows:

"Gracious Lord and Saviour, we are Thy children, and we fervently thank thee for the plain, blessed home life in which we have been reared and for the soul-staying power of the sweet confidences of our many friends who believe in us and trust us. We bless thee for that unerring providence which has kept and guided us all the years and has brought us in this happy hour with clear bodies and pure minds to stand together in tenderest affection at the portal of that sanctuary of wedded love ordained of Thee in Eden. May the benediction of thy grace overshadow us as we enter into this holy covenant, pledging our mutual love for time and eternity. And into that home we are planning with such eager anticipation, come Thou, dear Lord, and abide. Help us to make it a true home which shall be the shadow of a great rock in this weary land to neighbor, friend and stranger passing by. Inspire us to live and love as serve as thou didst in dear Galilee.

"And when dark days come and fretting cares annoy or storms break upon us, shelter us, O Lord, in thine infinite bosom of love. And when the shadows of evening thicken about us in the dark valley lead us safely dwell with thee in changeless love forever.

"As thy children in this sweet hour of betrothal we pledge our love to each other and to thee, assured of thy gracious promise, two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my father which is in heaven." The name of Jesus Christ our Saviour.—Amen.

G. B. F. Hallock.

VACATION AND RECOVERY

When Elijah was utterly depressed in mind and ready to die of a broken heart, God gave him a quiet desert, far from distraction; then a good sleep, then a comfortable meal, then sleep again, then more good food, then a week's vacation. After that he recovered his spirits and was greatly improved in his faith in God, as well as in bodily condition.

LITERATURE

Scout. "I have an uncle who is making big money from his pen."

Patrol Leader. "That so? There are many writers who can make a decent living from their pen."

Scout. "But he isn't a writer; he raises pigs."

Methods of Church Work

E. A. KING, Editor

August is one of the most difficult months in the year for a minister and for a church. No matter where you live you will find it hot and uncomfortable. The exceptions may be in the mountains or at the sea-shore. In cities it is hot and people who can love to get out of doors and away from city life. The church suffers as a result.

This is the month that many ministers take their vacations and churches sometimes close their doors for a season. The Sunday School usually keeps on its activities with smaller classes or combined classes and special work adapted to the season. Summer camps are in vogue this month also. Almost everything conspires to break up the regular order of things in the church.

In many places we believe it would be best for everybody if the church were closed during this month. It is entirely disheartening to see a good work gradually go to pieces with only a few folks hanging on out of a sense of duty.

We are as thoroughly convinced, on the other hand, that in some places the church should never be closed. The minister should have his vacation and the church should pay for a supply. Long before the arrival of August plans should have been made to do extra good work because in the cities we have in mind, there are always some people who desire to attend services and others who may need to do so and who, if the church is open, will enter and be benefitted.

In our church here at Miami Beach there are very few people who live here the year through, but we plan a larger ministry for this hot season than we actually carried on during the winter season. Both morning and evening services are conducted as usual with full choir and extra meetings during the week. We have organ recitals, concerts, religious lectures, women's meetings, have organized a Young People's Association and will soon begin a Young Married People's Club. All this in hot weather. In Miami some of the churches have special summer choirs just for the hot weather.

Local conditions must determine what a church should do, but no minister should feel discouraged and downhearted in August because his work lags and it seems best to close down for a season. Let him have a good vacation and come back refreshed.

This is a good month to read a few worth while books. Let us suggest some very interesting and rewarding volumes. First of all we place "The Cross Reference Bible" (Variorum Edition) by The Cross Reference Bible Company, 152 Chambers St., N. Y. Elsewhere we will say more about it but it is a great book of 2420 pages, Standard Revision text, large type and contains almost everything that could be desired in a study Bible.

The others are as follows: "Outline of Science," edited by Professor J. Arthur Thomp-

son (Vol. I). This is published by G. P. Putnam's Sons, N. Y., and is beautifully illustrated. Here you will find accurate scientific facts. You will find "Painted Windows" by A Gentleman with a Duster, also published by Putnam, one of the most interesting books of sparkling biography you ever read. He tells the intimate story of 12 leaders in the English churches and sums up the strength and weakness of the Christian church. Another book to be read by ministers is Leighton Park's "The Crisis of the Churches" (Charles Scribner's Sons, N. Y.). For religious stimulation you will find "The Friend on the Road" by Dr. Jowett (Doran, N. Y.) "Prayers of Frank W. Gunsaulus" (Revell Co., N. Y.) and "The Sunlit Road" by W. G. Horder (Dodge Pub. Co., N. Y.) excellent.

If you have a few days in August when you feel like it take a look into the future and plan an outline program for your work from Rally Day to Christmas. Do not forget the Methods Department. Send in samples of your calendars, and accounts of your work. Tell the rest of us how you managed during August. Send everything to Rev. Elisha A. King, 1618 Drexel Ave., Miami Beach, Florida.

HOLD A RELIGIOUS CLINIC

A minister in Melrose, Mass., did a fine thing when he undertook a clinic in the religious experience of his young people. Letters were sent out to one hundred young people embodying the four propositions as given below. The young people were asked to answer the propositions frankly and to mail their answers to the pastor, for confidential use.

- I. The greatest help in my Christian life is
- II. The greatest problem in my own personal religious life is.....
- III. To my thinking the greatest problem in present day church work is.....

Church Printing

Gift Booklets, Special Cards
and Folders

Just tell us that you are interested and we will send you free samples. We print the single and duplex envelopes and all sorts of specialties for use in church work.

The Woolverton Printing Co.
CEDAR FALLS, IOWA

IV. Speaking of and for the young people of the world, as I know them, I believe that the greatest hindrance to their religious thinking and living is.....

Name

Note: Please make answers clear, definite, full, stating reason, giving the "why" of your findings. For additional space please use the back side.

The clinic findings from these answers will inspire and guide full, frank, face-to-face discussion. All answers are in strict confidence.

To show the nature of the questions put to these young people for discussion we print the following:

1. What book have you read in the past month? Do you advise others to read it and why?

2. What play or show or movie have you attended the past month that you are glad to commend, and why?

3. What is your favorite daily newspaper and why?

4. Which church service do you like best? From what church service do you get the most benefit?

5. What is your favorite amusement? From what recreation do you get the most benefit?

6. Will plays in the church help or hurt the theater? Will acting, taking part in these plays, help or hurt our church young people?

7. In the parish annex, or social rooms of a modern church building, would you have a kitchen? a stage? a bowling alley, pool or billiard tables- a smoking room? game rooms? gymnasium and swimming pool? movie equipment? dancing?

8. If we were to add \$1000 to our church budget and were to give the spending of it to our young people how would you spend it?

9. Here are two men of equally good character, one smokes and one sleeps in church: for which one do you vote for deacon?

10. How much of the appropriation for music would you spend on a paid quartet and why?

The minister writes, "These ten questions struck oil. I know here is a rich gold mine for a busy pastor or for a pastor divorced from his young people."

SCRIPTURAL QUESTIONS FOR SERMON TOPICS

Some ministers use the question form of preaching on Sunday nights. Rev. E. E. Roberts (no city or state indicated in his letter) has been doing a really good piece of work in using questions as sermon themes. His questions are all culled from the Bible. The method is unique and we pass on a list he has sent to us.

"Where Hast Thou Gleaned Today?" Ruth 2:19. Employment.

"What Sayeth My Lord to His Servant?" Josh. 5:14. Seeking Instruction.

"How Long Have I to Live?" 2 Sam. 19:34 The Important Question.

"What Does the Lord Require of Thee?" Deut. 10:12. The Debt Question.

"What Aileth Thee?" Judges 18:24. Human Ills and Misfortunes.

"What Say Ye?" Judges 18:8. Consulting Others' Opinions.

"To Whom Shall We Go?" The Impossible Answer.

"What Must I Do To Be Saved?" Acts 16:30 The One Vital Question.

"What Think Ye of Christ. Who's Son I He," Matt. 27:42. The Great Test Question.

"Whither Goest Thou?" Judg. 19:17. Self Examination.

LEARNING COMMUNITY NEEDS

On Sunday afternoons at Charles City, Ia the Congregational Church is holding community services. The program commenced with several pipe organ numbers by the pastor's wife, followed by the processional of the vested choir. This musical service is followed by a 10 or 15 minute address by some one qualified to speak, usually a layman, on some phase of community interest. The aim is to secure a mutual understanding of the objects of the various organizations and of the problems of the various industries and professions of the community, as a basis for more sympathetic co-operation. This combination of the vesper idea and the forum idea is proving to be a great success.

THE BEST HYMNAL FOR YOUTH

It is difficult to declare that any one hymn book is absolutely the best, but it is not difficult to say that it is best for a specific purpose. By practical experience in using it we firmly believe that "The Hymnal for American Youth," edited by Augustine Smith is best for young people in the Church School and Young People's Society. The book is published by The Century Co., N. Y. (75c). These books are selling at the rate of 60,000 copies a year and are being thus extensively used because they are actually contributing something definite to the Christian character of the youth of our churches.

One of the best features of the book is the department of 69 pages called "Orders of Worship" especially prepared by Dr. Smith. There are 20 of these programs incorporating words

Church Publicity

A free monthly for ministers and church officers who are ambitious for fill ALL the pews.

"Church Pew Attractors," Folder Calling Cards, attractive announcements, funeral booklets, marriage certificates, stationery, etc.—some of these will interest you. Tell us your needs.

McCLEERY PRINTING CO.

107 East 49th St.

Kansas City, Missouri

music, responsive readings, etc., to fit the great epochs in the country's history, as well as the great days in church life. Write to the publishers for further information.

ORGANIZING THE BOYS

Robert G. Armstrong, of Spencer, Mass., writes of his experiences in organizing the younger boys of his church as follows:

I called the boys of the ages of nine, ten and eleven together, and we evolved an organization called the Pathfinders. We use as the basis of the work Professor Hutchins' "Moral Code for Boys and Girls." The simple scheme used is outlined below:

Motto: To follow the trail that leads upward and onward.

The Law of the Trail

1. To Know the Trail.

Progress along the trail demands strong bodies, alert minds and clean morals. To know the trail then means to know the laws of health, the laws of the mind, and the laws of the soul.

2. To Blaze the Trail.

Those who traverse a trail must mark it for others who follow. To blaze the trail for others is the law of all true Pathfinders.

Pledge: I promise that I will do my best to follow the Trail that leads upward and onward.

There shall be three classes of Pathfinders:

1. The Seekers.

Must know the Motto and the Law of the Trail.

Must know the Law of Health, the Law of Self-Control, and the Law of Reliance.

2. The Trailers.

Must give evidence of one month's reasonable fulfillment of the requirements of the Seeker. Must know the Law of Reliability, the Law of Clean Play, the Law of Duty, and the Law of Good Workmanship.

3. The Blazers.

Must give evidence of one month's reasonable fulfillment of the requirements of the Trailers. Must know the Law of Team Work, the Law of kindness, and the Law of Loyalty.

Must train one new member for the Pathfinders. Must give evidence of diligent effort to obey the laws of body, mind and soul.

The Pathfinders take a hike every other week, usually on a Saturday, going to some pond or grove four or five miles out where games are played, dinner cooked and eaten, and a little instruction in woodcraft is given.

Personally I have found great satisfaction in working with the boys of this age. I have found that, given the law, they will usually interpret it rightly. As an example, some of the boys got into an argument whether playing marbles for keeps was according to the "Law of Clean Play." The boys decided that it was not according to the law, and one boy gave away all his marbles because of it.

Then, too, the training in the Pathfinders prepares these boys for the discipline of the courts. I have thought several times that the right age ought to start at ten. This plan of organization does away with that necessity,

gives the boys a foretaste of Scouting, and prepares them for the more rigid work of that older organization.

There is no copyright on this plan. Others are free to use it in any way they wish. There is no copyright on Professor Hutchins' "Code of Morals for Boys and Girls" which forms the basis of the "laws." It is infinitely worth while to find some means of giving that Code of Morals to the boys and girls. I have found that by means of the Pathfinders I have been able to do that thing.

MAKING A QUESTION MARK QUESTION

The King Avenue M. E. Church (somewhere) recently issued an invitation printed in black and red. On the front cover are the words "King Avenue M. E. Church sends this to you." The larger portion of the page is covered with a huge question mark in red. Then under it are these words in black, "What does this mean?"

Upon opening the folder you see "Some Questions" (in red) at the top. They are unique in the way they are printed and suggestive in the little poems that follow each topic. We believe it is worth while to reproduce them here. The topics are printed in red, the poems in black. Here they are:

I. How Long Will I Live?

Forenoon, and afternoon, and night! Forenoon, And afternoon, and night! Forenoon, and—what!

The empty song repeats itself. No more, Yea, that is Life; make this forenoon sublime, This afternoon a psalm, this night a prayer, And Time is conquered, and thy crown is won.

—Edward Rowland Sill.

II. Why Do the Wicked Prosper?

"An honest man he is, and hates the slime That sticks on filthy deeds."

—Didst thou never hear

That things ill got had ever bad success?

III. What Is The Modern Knighthood of The Twentieth Century?

"To every man upon this earth
Death cometh soon or late;
And how can man die better
Than facing fearful odds
For the ashes of his fathers,
And the temples of his gods,"

IV. What Type of Man Is Needful to This Age?

* * * seemed the thing he was, and joined
Each office of the social hour
To noble manners, as the flower
And native growth of noble mind;

* * * * *

And thus he bore without abuse
The grand old name of gentleman.

DR. GORDON USES MOTION PICTURES

Dr. James L. Gordon, of San Francisco, has been winning and holding capacity houses three times a week in the very center of the great cosmopolitan city of the Pacific Coast. He has been holding these crowds by elaborate advertising, fine musical programs, the "Question Drawer," and popular preaching. A large number of people have united with his church.

The evening of questions is Wednesday, the usual prayer meeting night on the Pacific Coast. It is of unusual interest to know that Dr. Gordon has added to his equipment the moving picture. He has recently advertised Pathe's great film "Behold the Man." This is a remarkable life of Christ in colors. He used it at the close of his program with appropriate music.

TEACHING COURTESY TO CHURCH MEMBERS

The following excellent lesson in church manners is taken from "The Assistant Pastor," Bethany, Mo. Perhaps you can use it to advantage in your calendar or church paper. Many church people need to be told some of these things:

Did it ever occur to you that you have a responsibility to the church akin to the responsibility in your home? What do you do at home when you see a book lying on the floor? or pieces of paper scattered about? or a picture hanging topsy turvy on the wall? How do you receive guests when they call? Do you take the best rocker, place it in the doorway and permit the guest to climb over you? At dinner do you make a grab for soup before your guests are served? Do you leave the table before your guests have completed their meal, rush out of the house and down the street? "Preposterous! Nonsense!" you say.

This is precisely what some people do at their church home. Come, wake up! The church is yours, get under your responsibility, be at home to strangers and visitors who attend. Be as courteous to every other member of the church family as you are to members of your own family in your own home.

SOCIABILITY AND EATS

In the city where homes are some distance away from the church it is not easy for young people to attend Sunday evening meetings. The eating hour interferes. The Fifth Avenue Presbyterian Church, New York City surmounts this difficulty by serving tea and coffee with something to eat at 5:30 o'clock. This is followed by a service of some kind. The announcement on the calendar we have invites all the young people and students especially to a musical service.

PROVIDING A SOCIAL GATHERING PLACE

The parlors of the First Baptist Church of Worcester, Mass., are open Sunday afternoons for the use of the young people of the city, irrespective of their church affiliations, so they may have a place where they can meet their friends of the opposite sex, or make such friends if they do not already possess them according to an announcement made by the pastor Rev. William R. McNutt. The officers of the church have instructed the leaders of the young people's work to arrange for the socials.

The first meeting was held in October. The parlors were opened from 4 o'clock until 8 p. m. The young people were free to come and go as they pleased. No formal entertainment

is considered necessary but there is music and light refreshments are served.

This new venture in applied sociology is a step that has been debated for months by various civic and welfare organizations in the city. Certainly the church is a good place to begin such a good work.

HOW DO YOU LIKE THIS SLOGAN?

Rev. C. S. Kirkpatrick of Hickory, N. C., has sent in the following slogan used in his school:

Get off to bed on Saturday night,
On Sunday rise by seven.
Be at Sunday School
And make it a rule
To stay for Church at eleven.

ATTENDANCE STIMULATOR

For all round religious strategy we award the palm to Rev. C. E. Alexander of Kansas City, Kas. He wanted to awaken his people to the importance of regular attendance and thought out the following plan. It is unique and we commend it to your attention. Use yourself if you have the same need. It is good we print the entire letter:

Dear Friend:—

Attendance at the regular services of the Church is one of the primary duties of a church member. The pastor desires accurate information concerning your attendance upon the morning and evening services during the month of November. In order that the record may be absolutely correct, I am asking that you keep your own record as indicated on the blank below, and at the end of the month, hand to the pastor.

I hope that your record will show 100 per cent attendance at the morning and evening services during November.

Thanking you for your co-operation, I am
Your Pastor.

P. S. Should you be absent from any service, please draw a line through the word, morning or evening, representing that service.
Dear Pastor:—

I realize the importance of regular attendance at the Church Services and I have tried to make my record for November 100 per cent. I was present as follows:

November 7—Morning. Evening.
November 14—Morning. Evening.
November 21—Morning. Evening.
November 28—Morning. Evening.

Faithfully yours,

Name.....

USING A CHURCH COVENANT

We have just read a suggestion worth paying on. A reader of wide range says he has never read in any church paper an account of administering the church covenant to candidates for church membership. He thinks a very important matter and, being a minister himself, lays great store by such a form. He keeps the church members informed as to the reality of this covenant obligation. He says:

"I have always had the covenant read by church members standing at the regular p-

er meeting before communion; or sometimes I have read the covenant Sunday morning just before the communion."

He urges a series of sermons on the covenant and believes it would strengthen the church.

SMITHVILLE SENDS SAMPLES

Yes, Rev. E. A. Hunter, the enterprising pastor of the Methodist Church of Smithville, Texas, has sent us a large package of samples of his church. We can see that Woolverton, Cedar Falls, Iowa, has furnished several taking pieces of publicity. We wish to say again that any pastor, especially the man who lives in a small town, can have attractive printed matter at small cost by getting into touch with Woolverton.

Mr. Hunter uses Woolverton's 6-page calling card. Also some of his attractive invitation cards. On one is a list of four twenty-minute sermons to Smithville's young people. They are:

The Backbone of Achievement.

The Three Verbs of Life.

Pep.

Friendships.

That catchy folder, "Don't Miss It," with a hunter shooting at a bull's eye, is in the lot. Inside of that is a Rally Invitation. Another item is a good door knob hanger calling for an attendance of 500. He has one card advertising a men's and boys' night. On this he uses our old Expositor cut of the double face "I went" and "I didn't. That always takes. One of his invitations is a "Free Ticket" to a lecture on "The Fundamentals of Prosperity" (Babson's book). Another card inviting people calls them his way. "His Master's Voice" will be Rev. E. A. Hunter's sermon Sunday night, etc." One night he preached on "The Smithville Schools" and printed his invitation on a postal card.

We cannot refrain from mentioning another card. He lists four Sunday evening themes as follows:

The Man Who Said He Would—and Didn't.

The Man Who Said He Would—and Wouldn't.

The Man Who Said He Would—and Couldn't.

The Man Who Said He Would—and Did.

He further says, A Cool Auditorium. A hearty Welcome to All. Special Invitation to Men. Entire Service Only Forty-five Minutes long. All Aboard at Eight O'clock.

To cap the climax he issued a simple but forceful card bearing on each side these words, "There's a Reason," and this was stamped with a rubber stamp, name of church, date, and hour. These samples reveal "the reason" why things are "doing" in Smithville. We would like to remind our brother for the sake of all our readers, that every piece of literature sent out by a church should carry the location of the church building, and give the name of city or town and date.

GETTING MEMBERS OUT TO THE COMMUNION

Rev. E. L. Reiner, pastor of the Waveland Avenue Congregational Church, Chicago, has used to advantage a communion card containing the following:

Q. Will you faithfully observe our Monthly Communion?

A. "I will."

This is the promise of all persons accepted and received as members into our Church. Are you keeping your promise? Are you a member in "good standing?"

Communion Service

Sunday, June 4th, 11 a. m.

He writes, "A great scheme. Works like a charm."

THE RIGHT IDEA IN ADVERTISING

The following advertisement comes from San Jose, Calif. The pastor has taken just enough of the tower and entrance to his newly painted and decorated church building to make a suggestive picture. We print it to show this method of using a part of the church building in effective publicity.



11 A. M.
Memorial Day Sermon
7:45 P. M.
Prof. C. C. McCown
of Pacific School of Religion
in Berkeley
A Year in the Holyland
Dr. McCown, who recently returned from a year's study in Palestine, is a noted New Testament scholar. This address will be of great interest to Bible students. He will describe modern conditions in Palestine.

FIRST CONGREGATIONAL CHURCH
3rd. & San Antonio Sts.
Rev. Fred W. Morrison—PASTOR

A CHURCH POST OFFICE

Trinity Reformed Church, Thornville, Ohio, has introduced a new feature in its work. It is a post office for the convenience of everybody connected with the church. The following announcement is taken from their church paper, the "Messenger."

"The church post office in the vestibule is a new feature. It should prove very valuable. It offers not only an excellent method for the distribution of Sunday School papers, but also provides for the distribution of pamphlets and religious literature. Members should be careful to get the material out of their own boxes each Sunday. If you cannot be present on a certain Sunday, your papers will be there on the following Sunday and continued stories need not be interrupted."

WHAT EVERY MINISTER SHOULD KNOW

Under constitutional prohibition it is unlawful:

To buy or sell a drink anywhere except for sacramental or medicinal purposes.

To give or take a drink anywhere except in the home of the man who owns it.

To keep any liquor in storage anywhere but in your own home.

To try to get such reserves out of a storage.

To carry a pocket flask.

To remove your home supply when it runs out.

To manufacture anything above one-half of one per cent in your home.

To move your home supply from one house to another without obtaining a permit. To get this you must prove that you came by the supply before July 1, 1919.

To display any liquor signs or advertisements on your premises.

To buy, sell or use a home still or any other device for making liquor in the home.

To buy or sell any formulas or recipes for home made liquor.

To make a present of a bottle of liquor to a friend.

To receive such a present from a friend.

—Trinity Church Messenger.

HYMN BOOKS AND HYMN WRITERS

Congregations as a rule need information regarding the church hymnal. To many people a hymn book is a necessary part of the church service but they know nothing of the history, the history of the composers or the story of its hymns. The pastor can do a great many things to make the church hymnal mean more to his people.

There are numerous books that give the information. We have before us one of the most interesting of Anna S. Wells. It is called "A Treasury of Hymns." United Society of Christian Endeavor Boston. \$1.50. This gives 150 biographical sketches of hymn writers with their best hymns. Prayer meeting services can be greatly enriched by using this material to enlighten the people who sing the hymns. We have used such programs with good results.

Our church has just purchased a supply of "Hymns of the Centuries" (A. S. Barnes & Co., N. Y., \$1.00) and find them wonderfully helpful. This hymnal is a large book of 500 pages, with a wide selection of hymns covering every phase of church life and the Christian religion. There are numerous hymns on the same subject, and the range of general topics is large. "The Kingdom of God," "Service and Brotherhood," and National and Special occasions are recognized. It is unusually well indexed. Our choir appreciate the fact that the stanzas of the hymns are all printed between the bars of music in black faced type thus bringing the notes and words together making it easy to sing. There are 40 pages of responsive readings, chants, prayers, and the usual aids to worship. There are 17 hymns especially adapted for children's services. The complete hymnal is a wonderful aid to worship and its possession dignifies the church and gives spiritual satisfaction to the pastor and his people. Everywhere we print a service for the dedication of such a hymn book.

A GOOD SLOGAN FROM AUSTRALIA

Rev. Horace Kingsbury who had to live in Keweenaw now is pastor in Melbourne, Victoria,

Australia. He has been a responsive reader of this department for years. He often sends us interesting methods material. The last package contains a "News Letter" from his church. The "Aim" strikes us favorably and we print it here.

"The Worship of God and the Service of Man in the Spirit of Jesus."

He is doing a good work and among other things is writing and publishing evangelical tracts.

SERMONS ON THE TEN COMMANDMENTS IN MODERN LIFE

By the Pastor of the Lakewood M. E. Church, Cleveland, Ohio.

1. Infidelity in Modern Life.
2. Idolatry in Modern Life.
3. Inference in Modern Life.
4. Sabbath Desecration in Modern Life.
5. Home Disobedience in Modern Life.
6. Murder in Modern Life.
7. Impurity in Modern Life.
8. Dishonesty in Modern Life.
9. Lying in Modern Life.
10. Covetousness in Modern Life.

GET READY FOR RALLY DAY

The first bunch of Rally Day samples to reach us has come from Goodenough & Wagon, New York. We have before us five post card invitations in colors. One is a thrilling boat race, another a letter carrier, another a baby playing with blocks, another a harvest field, and the last a card with the flags of the nations in colors. Each has a poetic message.

With these we have "Bible Prescriptions" (4 in an envelope, 20c a pack or \$2.00 per hundred). Another group of cards tells where to find passages in the Bible and are calculated to encourage Bible reading. (20c per doz. \$1.50 per 100). There are two more envelopes in the package. One is "Bible Memory Helpers" (20c a pkg. of 6 or \$2.00 per 100) and the other "Christian Fellowship Cards" same price.

If you will write to the company for samples you will see for yourself how beautiful and useful they are.

"PENNANT" CARS GIVE FREE RIDE

A Hutchinson, Kan., church has adopted a novel method of inviting people to Sunday School. Recently blue Sunday pennants were distributed to members who have automobiles and will be carried on them hereafter on Sunday mornings as an invitation to all to hail such cars for a ride to Sunday School.

MINISTERS "SAFETY VALVE"

One of the best things we have seen recently is the story of a ministerial association in Decatur, Ill., that allows each minister a morning for an address on "Some of My Convictions." The meetings are not reported, and each speaker is encouraged to talk freely on present problems.

This is certainly a fine thing to provide one place in the community where the minister can speak his mind freely. It is devoutly to be hoped, however, that what a minister may say

when he honestly acknowledges himself before his brethren may not be used against him. The brethren should live together in Christian love and forget their differences and competitions. Let the world at large be able to say truly: Behold how these Christians love one another."

COMMITTEES SUPERVISE BROTHERHOOD

The important work of the men's brotherhood of the Presbyterian Church at Hudson, Wis., is J. F. Swartz, pastor, has been placed in the hands of five committees of six members each. It is the purpose of the committee on civic and economic interests to keep the brotherhood informed on matters of legislation pertaining to moral welfare and to present practical help bearing on commercial and agricultural interests. The committee on general and specific church interests is charged with the duty of increasing intelligence in matters pertaining to Presbyterian agencies and the resources and needs of the local church. Other committees include one on Bible and spiritual interests, program and good fellowship and finance.

WHERE TO GET RED CROSS FILMS

We have been notified that all Red Cross films may now be had from the Society for Visual Education, 946 West Washington Boulevard, Chicago, Ill. They will be glad to take care of your future requests for Red Cross film rentals.

SUPERFLUOUS

The banquet hall was adorned with many beautiful paintings, and the president of the college was called upon to respond to a toast. Wanting to pay a compliment to the ladies present, he designated the paintings with an eloquent gesture and said:

"What need is there of these painted beauties when we have so many with us at the table?"

UNUSUAL ROTOSPEED PRINTS

We have before us two very attractive typewritten newsletters gotten out on copying machines. One is from the West Side Morning

Journal, Green Bay, Wis., and the other from St. Paul's Evangelical Church of Young, N. Y. They deserve special mention on account of their unusual character. Both of these newsletters have ability and they have put in a lot of time for the good of their churches. These, and many other similar hand printed sheets that have come to us reveal unusual activity on the part of wide-awake Episcopalian readers.

"SELF DENIAL MEAL"

The Women's Society of the First Congregational Church, East Chicago, Wis., recently named \$645 as a church sale. Under the leadership of the Missionary Society the members of the church were asked to make their Sunday dinner a "self denial meal." Instead of the usual costly dinner a simple economical meal was served by many of the families and the difference in cost turned over to the Relief Fund. This idea may be used for many causes.

THE DIVISION IN THE ROAD

A letter made to advertise a revival comes to us from the First Pentecost Church of Portland, Oregon. We reproduce it here. If you wish to secure samples write to Rev. Chester A. Haidley, 225 E. Nick St., Portland, Oregon. Enclose postage. If you desire the cut you may have it for \$2.00 from The Exposition office.

THE NEED OF THE HOUR

Very soon you will be looking about for material to awaken your people to the need of Rally Day. What better material can you find than the following taken from the calendar of the Congregational church of Wismar, Neb.

"Behind the scenes, quietly and regularly, the teachers of our Bible Schools, year in and year out, do their bit. There is not a limelight service. Too, it's a without money and without price service, but a priceless one. Not a Sunday task alone, but a week-time one as well. And the church of tomorrow is largely in their hands. The boys and girls they touch, in many cases, are touched by no other

**ARE YOU GOING
UP**

Straight is the gate and narrow is the way
Which leadeth unto

**OR
DOWN
GRADE?**

Because
Because

There is a way that seemeth right unto a man
But the end thereof are the ways of DEATH

church representative."—Quoted by the Nebr. S. S. Record.

"To him who considers what this world would be without the Bible there will not be lacking a desire both to know it better and to help others to do the same. Without the Bible we would be in the Dark Ages; the world would be a lighthouse without a light, a ship without a compass, a rock-bound coast without a harbor. In it alone is found the solution of every problem of the nation, the family, and the individual. Obedience to its laws will empty our prisons, abolish our divorce courts, and eliminate every difference between Capital and Labor."—Judge McKenzie Cleland.

The Sunday School teacher is teaching virgin minds and hearts. When Antipater demanded fifty children from Sparta, they offered him one hundred men of distinction instead, and he wisely refused.

Therefore: Christian Training is important.

COOPERATION AMONG CHURCHES

A sterling piece of co-operative work is being done by a group of leading churches in Torrington, Ct., including the Baptist, the Methodist and the Center Congregational Churches.

1. There is an Interchurch Committee, consisting of the pastors and two delegates from each church, which is the genius of the whole movement.

2. There is a Community Council of Religious Education, which co-ordinates all the church school activities and sets up the various joint educational programs.

3. During July and August, 18 union Sunday services are held, so scheduled that each pastor preaches three Sundays and has a six weeks' vacation.

4. There are three community concerts held during the year, at Thanksgiving, Christmas and Easter, led in course by the choirs of the different churches.

5. There are seven community Sunday night services, addressed by prominent speakers from outside.

6. There is an Interchurch Teacher Training School conducted for 20 weeks in the autumn and winter, with at least one teacher of repute from elsewhere in the state, in addition to the best local readers.

7. On each Sunday, at the church school hour, an Interchurch Teacher Training Class is conducted, held in one of the churches and taught by a teacher from another.

8. A joint Vacation Bible School was held last summer.

9. The next problem, which it is hoped to face before long, is that of Interchurch Week-day Instruction in Religion in co-operation with the common school courses of the city.

THE SUMMER IS NOT OVER: TRY THIS A Challenge to You

How are our boys going to spend their time this summer?

Will the three months' vacation be destructive or constructive?

What do you say to organizing a Hardin Boys' Baseball League?

Here is a tentative plan:

1. Compile a list of names of all the boys in the community and classify them according to age and the district in which they live.

2. Organize the boys of each district into baseball teams.

3. Secure suitable vacant lots in the district for playgrounds and help the boys to develop them.

4. Arrange a series of contests or games between the various teams to be played under certain predetermined conditions and regulations.

5. Offer a set of trophies or prizes for the winners, including a prize for the best sportsman and sportsmanship.

What better thing than this could the religious bodies of the community do for the boys? If this idea appeals to you appoint a committee of two to meet with others in the Congregational Church parlors next Sunday afternoon at 3:00 p. m. to formulate plans.

We want this to be an interdenominational movement and are very anxious that you be represented in the drawing of the final plans and putting them across. Be there. This invitation is issued by The Men's Social Christianity Class of the Congregational Church, but merely because someone or some organization must get it started. Don't miss or forget this opportunity.—A. W. Seebart, Chr. Invitations.

MINISTERS' TRADE JOURNAL

The pastor of the First Methodist Episcopal Church, Watonga, Oklahoma, writes as follows:

June 6, 1922.

I don't believe there are many pastors that have learned to appreciate The Expositor more than I. The many little helpful suggestions from successful pastors are worth exchanging. It is a most excellent trades-journal for the ministry.

With best wishes for The Expositor, and assuring you we grieve over the loss of such a fine character as the late F. M. Barton, I remain,

Yours very truly,

Carlton R. Wade.

GROUND FOR OBJECTIONS

Scoutmaster. "This coffee tastes like mud!"

Scout. Well, the kitchen squad said it was ground this morning."

DON'T DODGE

Among Roosevelt's Rough Riders in Cuba was a little Dutch Jew, the very incarnation of cool, impudent bravado in a fight. He was a consistent fatalist.

One day he observed a comrade dodging a bullet that had whistled uncomfortably close to him.

"Vat's de use to toodge dem pullets?" sang out the little Jew. "They'll hit you shust as vell, vere you are as vere you ain't!"

There are some other things, in the moral and spiritual world, that can hit you as well where you are as where you ain't.

THE HOMILETIC YEAR---August

Missionary Sunday

Labor Day

Missionary Sunday

Many pastors have a vacation in August, but even while resting they spend much time planning for the work of the year ahead. The first Sunday in September is Labor Sunday. The services for this day certainly must be planned for in advance. So we give our suggestions in this August number of The Expositor. Then, too, one of the most inspiring and strategic plans is to provide for the observance of a Missionary Sunday near the very start-off of the fall activities. So we give also Missionary Day suggestions.

Suggestive Texts and Themes 672a

The World Kingdom: "Thy Kingdom come." Matt. 6:7-15.

The Seeking Greeks: John 12:20-26. Those men were not driven merely by curiosity. They were heart-hungry. It was doubtless therefore that Jesus saw in them the first fruits of the Gentile world coming to him.

The King of the Kingdom: Matt. 13:31, 32. The vital force of the kingdom is the person of Jesus himself. He makes alive. He radiates from him. Every one who comes under the influence of Jesus becomes a force for life.

The Gospel Mandatory: "Go ye therefore and preach the gospel to all nations." Matt. 28:19.

Christ's Reign: "He shall come down like rain upon the mown grass; as showers that water the earth," etc. Psalms 72:6-11. I. The nature of Christ's reign. 1. It is gentle in its influence. 2. It is progressive in its development. 3. It is mighty in its results. II. The extent of Christ's reign. 1. It shall include the most distant regions. 2. It shall include the rudest tribes. 3. It shall include the most exalted individuals.

Our Obligations to Missions: "Go ye into all the world and preach the gospel to every creature." Mark 16:15.

The World Field: "The field is the world." Matt. 13:38.

The Day of Good Tidings: 2 Kings 7:9. We do not well to hold our peace in this day of good tidings.

Truth's Dissemination: Isaiah 2:3. The glorious results of truth's dissemination.

The Shepherdless Multitudes: Matt. 9:36-38. Christ's compassion. The harvest. The laborers. The praying. The sending.

The Regions Beyond: 2 Cor. 10:15, 16. I. The hearer enlarging the preacher. II. The church enlarging the gospel.

A Glorious Vision: Rev. 7:9. The redeemed from all lands.

The Coming Triumph 627b

"The pleasure of the Lord shall prosper in his hand." Isaiah 53:10.

The Scriptures are in evidence to show that the red clusters of Calvary are destined to produce an abundant vintage.

I. All nature is subsidized to furnish forth prophecies of the ultimate triumph of Immanuel. Look upon the fields and see how souls are springing up "like willows by the water courses"; see how the harvest of a handful of corn is "waving like Lebanon." Lift up your eyes to the hills and behold, "the mountains and the hills are breaking forth before him into singing," and the trees upon their verdant slopes are "clapping their hands before him." Or look upward and count the host of heaven if you can: "Even so shall his seed be!"

II. All history, likewise, is in evidence. The eleven men who issued from an upper room in Jerusalem after the resurrection of Christ were practically the sum total of the Church at the outset. A more preposterous campaign was never undertaken; for they were setting out upon the conquest of the world.

III. But a great promise was theirs: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." Follow them for ten centuries and you see fifty millions trooping after them: for ten more and behold five hundred million of Christians singing as they march, "All hail, the power of Jesus' name!"—Rev. David James Burrell, D. D.

The Acts of the Modern Apostles 628

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach." Acts 1:1.

Thus Luke begins the Acts of the Apostles. The "former treatise" was the Gospel of Luke, and it was a summary "of all that Jesus began to do and to teach." Now Luke is writing another book called "The Acts of the Apostles," a kind of a sequel to the Gospel, a record of all that Jesus continued to do and to teach. There is room and material for still another book, which might be entitled "The Acts of Jesus through the modern Apostles."

I. The revelation of God is a daily occurrence. His manifestations through men and women, in institutions and organizations, like his mercies are new every morning. The canon of Scripture can never be closed. As Pilgrim Pastor Robinson declared "God has yet more light to shed from his Word," so may we look for the footprints of the Almighty on the sands of today, the hand of Omnipotence on the events of the hour, and the thought of the Divine Fashioner guiding the intricate pattern of his eternal plan and purpose on the loom of existence. Foreign mission field, city slum and distant home frontier are vibrant with Kingdom ideals and electric with the

heroism of the Christ intent and redemptive theme.

II. Never have men and women, in public and private, striven so efficiently and wrought so heroically for the new and better days of peace on earth and good will among nations. The nations are coming together, even though slowly, nevertheless surely, in a beautiful blendhood and brotherhood of co-operative endeavor and mutual accord for the highest and best aims for all concerned.

III. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Thus does John close his gospel. Reluctantly he lays down his pen. The acts of grace and love, the theme of redemption and reclamation may never be told in such a way that we shall do them justice. That, however, is no reason why we should not at least try to do our best, and, in the economy of God "gather up the fragments that nothing be lost," going forth like Ruth of old, gleaning in the fields, picking up this and that of the ripened grain and using it to appease the world's hunger for the bread that gives strength and blessing.—Rev. Richard Braunstein.

Seeing Is Believing 629

A millionaire department store man was speaking at a Layman's Missionary Convention in a great Southern city some years ago, and said that when he saw a large church in the capital of Korea crowded with a thousand Christians at a mid-week prayer-meeting, and heard them testify and pray, with joyful faces and willing hearts, although he could not understand a word that was said, he was unable to keep back a flood of tears from his eyes. Significant has been the tendency of recent years for Christian workers from Western lands to visit and study the work in mission lands.

Being Honest With the Heathen 630

If your father left in his will an inheritance for you and your brother, and your brother, being at a distance, could only receive his inheritance if you sent it to him, would you feel free to decide whether to send it to him or not? And if you did send it to him, would you take considerable credit to yourself for doing so? That's foreign missions. People talk complacently about the "poor heathen." "Why 'poor'?" Because the heathen have not received their share of the inheritance which the Father left us to give them.—Sunday School Times.

How Big Is Your Map? 631

A big push was being made on the British front. The Germans were in retreat. The battle was on, with much lumbering of the great tanks. But one tank had stopped. It wasn't disabled. It had no casualties among the crew. There was plenty of ammunition. Yet it had stopped dead. An officer came up and with much forcible language demanded why the huge beast should halt, when the job was yet far from finished. The tank crew understood his impatience, but still the monster rested. "The trouble is, sir," said one of the crew, "we've got to the edge of our

map." Many in the Church of Christ are like that crew: they must have got hold of the wrong map. For our map takes in the "whole creation," "every creature," "all the world."

What Disturbed Him 632

I remember, as if it were yesterday, Fred Curtis, now a missionary in Japan, saying "Woe is me if I preach not the Gospel to the heathen." Immediately John Forman arose with the remark: "I know what is the matter with Curtis. He sleeps under a missionary chart on which there are 856 black squares representing 856 million heathen, and 190 green squares to represent 190 million Mohammedans." Forman added: "Any man sleeping under such a chart must decide to become a foreign missionary or have a nightmare every night in the week."—Robert P. Wilder.

The Secret 633

They asked Captain Levy, of Philadelphia, how he was able to give so much and still have so much left. "Oh," said he, "as I shovel out he shovels in; and the Lord has a bigger shovel than I have."

The Chinese Woman's Reason 634

One day a Chinese woman puffing at a cigarette appeared at a meeting held by a missionary in an out-station in China. Her face and hands were yellow beyond the native coloring from the excessive cigarette smoking. Politely the missionary asked her not to smoke in the meeting. "But," exclaimed the woman in amazement, holding out her cigarette, "these came from your honorable country."—Record of Christian Work.

The Surprised Filipino 635

When the Americans first occupied Manila, the prison doors were opened for those who had been kept for years in chains in a vile hole for what were termed "political offenses." One of these crimes, according to the Spanish government, which then ruled the Philippines was reading the Bible. One day a man came to an American missionary in Manila, Dr. Homer Stuntz, and asked to see him in strict privacy. He then asked in a whisper if it was true that he could now read his Bible without danger of imprisonment. Dr. Stuntz took him to the door and asked him to look at the American flag floating from a nearby government building. Then he said: "So long as you see that flag floating over your country, you can sit on the ridgepole of your house, if you want to, and read the Bible, and no one can molest you." Such was the change which came to that dark land when Protestant Christianity went in.

Such is the change missions are making in many lands.

Motorcycle Evangelism 636

I have graduated from the slow, squeaking, jarring wheelbarrow. The motorcycle is going strong. Recently I made a three days' trip in one day and then went over an entire circuit to every school, something I had not done before in three years. I have killed a pig, run into a calf, jumped a bridge, dived into a rice paddy and wheat field, but am all for the motorcycle. At any place I can get

banner crowd in five minutes. My stereophon is a prize-winner. We have large meetings with illustrated talks. Some outdoor meetings give opportunity for talk on education, sanitation, religion.

This is from a report by Earl A. Hoose, of Kiang, China. God can use every modern improvement to help the cause of missions.

Japan's Quest 637

Some time ago the young men in one of my fields organized themselves into an association for the purpose of self-improvement. They had no place to meet and so requested the use of the church building for two nights in the month. We granted it. They then asked us if we would not address them, and on any subject we desired. From that time until now either my secretary or myself has spoken to them—thirty or more—a number of times. Recently I was talking to them informally when one of them representing the church, said:

"We have all been educated and so have no lack in that direction, but we young men are looking for something else. Our heads are full, but our souls are empty and barren."

I replied: "You need Jesus."

He said: "Yes, I believe we need him. We have all come right up to the line where one step would take us across to him, and now the question with us is whether we shall take that step."

The above incident can safely be said to represent with more or less truth the whole of new Japan.—Rev. J. Woodrow Hassell.

Unable to Meet the Need 638

"The Missionary Review of the World" tells the following: A Chinese gunboat official brought his son to the principal of a mission high school to be examined for admittance. The principal told the father it was no use to examine the boy, for there was no place to put him. The following conversation ensued:

Father: "But I will rent a house in town and he can live at home."

Principal: "But there is no desk."

Father: "Ah, I will buy a desk."

Principal: "But there is no place to put it even if you did buy it."

Father: "Well, then, let him stand up for a year. Oh, we have all heard so much about the goodness of the Christian church. Please take pity on my son and let him stay and earn. Your school is the only school I know of where I can leave him to be educated and never worry about him. I want him to grow up to be a Christian."

But he was the fifty-first turned away that term.

The missionaries are unable to meet the need. Let us hasten reinforcements and larger financial support.

A Parable of Missions 639

A certain man had two sons, and in the morning he said unto the elder: "Son, go and tell thy brother to plow my field today." And he said: "I go, sir;" and he went his way. And it came to pass in the evening, when the younger son was returned home, that his

father met him and said unto him: "Son, hast thou plowed my field today as I commanded thee?" And the son answered and said: "No, sir, for I did not know that thou hadst commanded me." And the father said: "Did not thy brother tell thee?" And he answered: "No, sir." With which of those twain think ye that their father was more displeased? And all the people answered and said: "With the elder, because, though he knew his father's command, he told it not unto his brother."

This is a parable of missions. We know our Father's command. Are we telling our brother?

Is the Message Delivered? 640

A mere lad in the army overseas was rather hard to manage because of his failure to respond readily to discipline. But when the time came for him to do actual service, he suddenly developed into a man. On the last day of the great war he had to go out twice in the face of the enemy fire, but both times came back and saluted with these words: "Captain, your message was delivered."

We are entrusted with a message to the nations, and there are many places in the far-flung battle line where to deliver it is to do so in the face of the enemy's fire. There will come a day when we will go out for the last time and at the end of the day report to our Captain, who said "Go ye." Shall we be able to say, as did the lad: "Captain, your message was delivered?"

The Undelivered Message 641

"I sent my love to you every day," said a little girl, indignantly, to a sick friend, who was beginning to be convalescent, and felt hurt because no word of remembrance had come to her. "They just took it and kept it all themselves!" The childish way of looking at it sets in strong light the meaning of an undelivered message. Was it strange that just at the moment of hearing it, there fell into our hands an article in one of the magazines in which the writer—a missionary—made a passionate plea for men and women to come and tell the story of a Saviour's love for sinners? "O, the people! the people!" she wrote earnestly, as if overwhelmed by the thought of their numbers and their need. "They are so dark and ignorant and lonely. Come and tell them that Christ loves them." Christ sends his love to them with each returning day—sends it by us. Do we deliver it? Or do we take it and keep it all ourselves? What does he think of us as messengers?

Go and Fetch Them 642

At a Salvation Army Congress in London, General Booth told of a sympathetic person who said to a young woman, a captain in the general's forces, that he admired their work, but he disliked their drum. "Sir," said she, in reply, "I don't like your bell." "What!" said he, "not like the bell that says, 'Come to the house of God?'" "The bell may say 'Come!'" said she, "but the drum says 'Go and fetch 'em!'" That is the missionary order: "Go and fetch them." "Go, make disciples of all nations."

What would we think of a man who, being in debt, and able to pay, took advantage of the fact that his creditors, poor and ignorant folk, did not know of the money due to them and let them perish by non-payment? One of the best governors of the Isle of Man was impeached for treason in the Civil Wars and sentenced to death. The king granted a pardon; but it fell into the hands of a bitter enemy of the governor, who never delivered it, and the governor was executed. We hold in our hands the pardon of the world: shall we hold it back? The heathen are our creditors. We are debtors, like Paul to the Jews and Greeks, to the bond and free. As much as in us lies we are debtors to them to pay the utmost that we can.

Is Christianity a Failure

"How is it," asked a man of a minister "that your religion has been going for nearly two thousand years and has not influenced more people than it has done?" For reply, the minister asked another question: "How is it that water has been flowing for more than two million years and many people are still dirty?" It is not the fault of Christianity that people go without the remedy for human ill, but the loss is theirs all the same. Christianity is not a failure. The Gospel is not a failure. Wherever it is preached in fidelity it wins. But there are some who "put it from them."—H.

Only Moving

A bright little girl of about eight summers was wisely teaching a bit of a brother some two years younger than herself to master the difficult art of riding a bicycle. After many fruitless trials the little lad steadied himself as he wobbled from side to side and proudly shouted, "I'm moving. I really am moving!" His sedate bit of a sister eyed his movements calmly, and coldly replied: "Yes, you are moving, but you are not going!" How true this is in the Christian life. Bishop Fowler used to put it in this terse and homely way: "Lots of folks are like a yard engine, that toots its whistle, rings its bell, and makes a lot of noise, but never goes anywhere."

"Who will go?" We are told to go—to "get a move on us"—to go into all the world and preach the gospel to every creature.—H.

Our Neighbors, Near and Far

Recently an Italian woman, with all the earnestness of the woman of Sychar, asked of a Pennsylvania missionary making his first call, "What is gospel?"

Our neighbors are asking that—our neighbors near and far. Shall we whose souls are lighted with wisdom from on high—shall we to souls benighted the lamp of life deny?

The Gospel Needed

Darwin, that great student of the human race, declared often to Admiral Sullivan his conviction that it was folly to send missionaries to the savages of Tierra del Fuego, as they were too far down in the scale of intelligence to comprehend the truths the missionaries tried to teach them. But after watching the missions there, Darwin frankly

confessed his mistake and sent the missionary society a contribution.

All men need and respond to the Gospel.

A Cry from Africa

In one of his missionary tours Peter Cameron Scott, missionary to Africa, gives a most touching description of what was accomplished after having preached Jesus for nearly two hours or more. A very old heathen man, having most attentively listened, came tottering up to where he stood, and after asking a few most searching questions, became somewhat satisfied that the blood of Jesus could cleanse away his sins, and while opening his heart to the Saviour closed his conversation by asking with deep pathos, in trembling tones (while the tears were glistening in his eyes) "Why didn't you tell us the story sooner? why didn't you let us know?"

Worshipping Idols

A collector at Bombay had among his curiosities a Chinese god marked "Heathen Idol," and next to it a gold coin marked "Christian Idol." Dean Farrar says that a famous physician once told him how he was attending the deathbed of a rich man, who seemed as if he could not die; with aimless and nervous restlessness his hands kept moving and opening and shutting over the counterpane. "What is the matter?" asked the physician. "I know," answered the son for his speechless father; "every night before he went to sleep my father liked to feel and handle some of his banknotes." Then he slipped a ten-pound note into the old man's hand, and feeling handling and clutching it, he died. Are we worshipping idols? Does money mean more to us than missions? Does money mean more to us than the souls of our brothers who have not yet the gospel?

Every Christian a Missionary

When Admiral Foote was in Siam he invited the royal dignitaries to a dinner on his vessel. As soon as the guests were seated at the table, he, as was his invariable custom, asked a blessing upon the food. The king in surprise, said he thought only missionaries asked blessings. "True," replied the admiral quietly "but every Christian is a missionary. Every Christian should be a missionary. Every Christian could be a missionary."

Labor Day

The mutual interests of the Church and the Labor Movement center in the need of righteousness. The true Church must preach righteousness upon the authority of God whose revelation declares his holiness. What the Church must preach is precisely what the Labor Movement, in its deepest meanings, demands. The Church must cry to all, "I, justly, love mercy, walk humbly with thy God." Labor in turn cries for justice and mercy, but also, in many quarters, it cries half consciously, "O that I knew where might find him"; and sometimes yearningly pathetically, looks at the Church, demanding "Where is thy God?"

The Church must answer. She must find her God, find God for Labor and for all classes.

Yea, she must go on making deeper discoveries in God through Christ. The better the Church knows her Lord, the more consistently and effectively will she preach the justice and mercy which Labor demands, which Capital demands, which common righteousness demands. Fellow pastors, make much of Labor Sunday and Labor Day this year.

Suggestive Texts and Themes 651

Helping God at His Job: "God's fellow workers." 1 Cor. 3:9.

A Day's Work and a Day's Wages: "He that reapeth receiveth wages." John 4:36.

The Greatest Democrat: "Is not this the carpenter?" Mark 6:3.

Labor: Six days shalt thou labor." Ex. 20:9.

Jesus Christ and Rich Men.

Evangelistic Methods Among Working Men. Class Spirit in America.

Labor Leaders in the Church.

Is the Church Opposed to Workingmen?

The Glory of Work: "If any will not work, neither let him eat." 2 Thess. 3:10.

Sweat and Bread: "In the sweat of thy face shalt thou eat bread." Gen. 3:19.

The Christianizing of Commerce: "Her merchandise and her hire shall be holiness to the Lord." Isa. 23:18.

A Man and His Brother's Burden: "And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens." Ex. 2:11.

Democracy in Industry: 1. What is it? 2. Methods. 3. Christian employers' opportunity.

Social Life of the Early Church: Acts 2: 44-47. 1. Unity. 2. Generosity. 3. Unselfishness. 4. Devotion. 5. Progress. 6. Power. 7. Gladness.

A Call to the Rich: 1 Tim. 6:17-19. 1. Call upward. 2. Call outward. 3. Call forward.

Christianity and the Toilers of America: Matt. 9:35-38.

The Dignity of Service: "I am among you as one that serveth." Luke 22:27.

Loving the Brotherhood: "Love the Brotherhood." 1 Pet. 2:17.

Causes of Poverty: "The destruction of the poor is their poverty." Prov. 15:10.

The Christian Employers' Opportunity: Micah 6:8.

Sweat and Bread 652

"In the sweat of thy face shalt thou eat bread." Genesis 3:19.

I. Sweat and hunger go together and both make a man's bread sweet. Here is a sign of the goodness of God in the order of things. Give a man hard muscles, good lungs, and an even going heart and set him to work, not half work, nor degrading work, but honest work that stretches the tendons and grips his biceps and puts weight on his joints and hinges, and nature will do the rest. She proceeds at once to illustrate some of the physical meaning hidden beneath the text.

The lungs recognize that they have business on hand. Up and down these inflating

and collapsing spongy cells rise and fall. The heart also finds it has a large contract for delivering the heavy and used blood to the lungs to be filtered. It thumps the walls of the chest with its fleshy apex like a hammer and pours a swift stream of blood into the air-filled area where it is sweetened and freshened for business. The pulse now marks quicker, firmer time. The red tide is rising and running stronger through the life channels. It is crowding to the farthest end of the minutest capillary. The whole household of intricate machinery is humming. The surface temperature is rising. The man's face is telling a fine story. See the red glow it wears. That is a working man. He is getting ready to sweat. Soon the new warmth breaks through the heated glands and cells of that glowing forehead and falls down the furrows of his face in a refreshing shower. This is a working man's blessing. I pity the man that never worked hard enough to know the joys of healthy, honest sweating.

II. After the sweating comes the eating. The zestful joy of restoring the broken and consumed tissues with well earned bread must not be despised. Every depleted cell now cries out. The wasted forces want help. The corpuscles call for reinforcement. Hunger is here as a sweet and certain companion of sweat, and its claims must be heard. Pity the man who, when thus ready for bread, finds the bread not ready. This is a day of furious, sweating work. Never was there so much work, never ~~was~~ so much sweat, and gratefully to be said, never was there so much bread for the workers.

III. Idleness not labor, is the curse of the race. Let a man stand still and he dies. Every fibre and muscle, every piece of the strong, delicate apparatus falls to pieces under the killing influence of idleness like an unused mill. Work is the physical salvation of the race. It is the source of genuine happiness. Men want work and want it if they are men as long as they can stand up to their duties. They want it safe, clean, remunerative and plenty. In all this all worthy workingmen agree. I speak as a man who loves hard work.—Rev. William Chalmers Covert, D. D.

Work 653

Work is the best gift of God to men. There is no such thing as degrading work in itself. The coal-heaver and garbage-gatherers are doing just as clean and honorable a service, in itself considered, as the teacher the artist or the banker.

The spirit in which work is done is what counts. Slaves are slaves because they have a slave's soul, not because they have to do all the hard, toilsome work.

If we admit the truth of the idea that manual work is an accursed slavery, we are driven logically to the conclusion that it is the duty of every manual worker to quit work, and that idleness is the ideal of a happy life. This noble ideal put into practice would freeze and starve the world to death in a few weeks. There is no possible existence for those who won't struggle for it. There ought not to be.

And suppose manual labor is hard and dirty; what of it? Bearing children is the hardest work in the world. Would you abolish

this most ancient of industries? Learning to read, write and cipher is drudgery. Shall we therefore abolish all study and sink into unanimous illiteracy? Every foot of land yielding food represents toil and sweat. Shall we quit producing food? Every home was built by labor. Shall we become cave men, and go back to nest with the animals?

A society which becomes too sentimental, lazy and fat to do its own hard work is not ripe, but rotten.—Dr. Charles Aubrey Eaton,

A Prescription

654

If you are poor—work.

If you are rich—continue to work.

If you are burdened with seemingly unfair responsibilities—work.

If you are happy—keep right on working. Idleness gives room for doubts and fears.

If disappointments come—work.

If sorrow overwhelms you and loved ones seem not true—work.

If health is threatened—work.

When faith falters and reason fails—just work.

When dreams are shattered and hope seems dead—work.

Work as if your life were in peril. It really is.

No matter what ails you—work. Work faithfully—work with faith.

The Gospel of Labor

655

No Labor Message ever sounded two notes so lofty and so significant as Christ gave when he said, first, "My Father worketh hitherto and I work," and, second, "Labor not for the meat that perisheth, but for the meat which endureth unto everlasting life." Can any one measure the significance of Christ's identifying himself and the Father with all who work? "My Father worketh and I work," he declared. Does it mean anything to the folks who work to know that God also is a worker, a fellow Craftsman? If they thought that those words were in perfect accord with the teachings of Christ and the Bible in general, would it be to them a heartening message of hope and cheer?—C. A. McKay.

Man and Labor

656

Just now, there is a popular movement to subtract the number of hours of labor and add to the number of hours of recreation. It seems that the one who can do the most subtracting and adding is the most popular man of the crowd. It seems, too, that it is not altogether impossible for one to advocate this kind of subtraction and addition for the sake of popularity. We talk about this strenuous age, and it may be for a good many persons. But we are drifting away rapidly from the idea that strenuousness is the proper thing, to the idea that as much release from work as is possible is the correct principle. It is advocated that one should get enough money for part-time work to afford a living and a saving, and permit one to spend a large portion of the time in idleness, in amusement, or in some general recreation. We believe it was Ruskin who said something like this: "It is better for a man to work six days in the week at \$2 per day than three days at \$4 per day." These figures may not be correct, and Ruskin

may not be the man, but the idea is that it is better for a man to be busy all the time than half the time—at the same remuneration. If the man who is busy only half the time should employ the other days to constructive thinking and activity, such is altogether right. If, however, he wishes the half time to be spent in loitering around the loafing places and amusement parks, it would be better for him and his family and succeeding generations if he should have no leisure at all.—Religious Telescope.

Church and Labor

657

There are millions of church-members in this country, more folks than there are Socialists and trade-unionists, combined, by a good deal, and probably more than there ever will be. It ought not to be very hard to map out a policy for them to follow, if the teachings of Jesus are ever to be applied to every-day living.—Rev. Charles Steitzle.

The Divinity of Work

659

One hears much of the curse of toil and the burden of work. I want to say a few words about the joy of toil and try to show the divine meaning of work—how it is work that links one to God and makes one God-like. This is the greatness and the glory of work, that God calls us all into a divine partnership with him in the creating of the new world. Creation is not half done. The physical world is only the stage whereon God is yet to create, with us, the real world which Jesus calls the Kingdom of God. Before man came upon the earth God did all alone. No animal determined at all the destiny of creation. Through the ages God has been building and fashioning and working, creating alone one form of life after another, until finally man comes as the perfection of it all, and at once God greets his child with these words, "O man, the first child of my own spirit, hitherto I have worked alone. But now I call you to work with me. Together we must build the growing years. I call you to link your will and powers to mine and become creators with me. We must create new countries, new conditions, new laws, new societies, and bring them all to consummation in the Kingdom of God. O my children, see how highly I have exalted you that I make you builders of the unfinished world with me. To build, to renew, to redeem, to give life, to create, is henceforth your nature as it is mine. Come now together; let us build the kingdom upon earth.

This is the only motive large enough to keep work fresh and pure and sweet and hopeful, the only motive that transfigures it and changes it from drudgery into creative effort. The poet prays:

"Tell me thy secret, help me bear
The strain of toil, the fret of care."

This is the only motive that takes from labor its sting and breaking strain and fretting care. And thank God it is the motive he himself has given us. It is the very motive that comes from the nature of things. It is the very motive that has always and everywhere turned labor into song. God needs man.—R. H. Holmes.

The lacemaking of Armenia, China, India, Japan and Korea—immense industries, which now support tens of thousands of persons—was taught to the natives by missionaries, Protestant and Roman Catholic. This is but one instance of the introduction of new vocations by the representatives of the gospel. It was a missionary who invented the jinrikisha, that indispensable vehicle of Asia, which has given employment to hundreds of thousands of men.

Church and Industry 660

In such a troubled time as this it would be easy for the church to hold aloof from industrial questions. To confine itself to simpler

tasks would seem the path of prudence. The summons however, is not to the easy way but to the path of duty. When the pulpit speaks on human relations in industry it is not undertaking to advise the engineer or manager about the technique of management or machine processes. It is simply trying to apply its gospel to the relationships between men in the working world. It cannot be too strongly asserted that the preacher has a specialty as well as the engineer. Machinery, buying, selling, finance—these are matters of which he has only incidental knowledge. But the relations of persons to one another is always a moral and religious question and so is inevitably in the preacher's field.

Illustrative Department

Texts Illumined: Isaiah

[The editors of The Expositor really do know the order of the books in the English Bible but, in the sudden confusion of affairs in the office a few weeks ago, the texts of Jeremiah instead of Isaiah were sent to the printer. We interrupt the order in Matthew to put in the missing Isaiah. Matthew will be resumed next month.]

Red and White 661
Isaiah: 1-18.

The wicked heart is compared to the wool that is dyed red like crimson. Consider how the Tyrian scarlet was dyed: the yarn was first dyed before being woven, and then dyed after being woven into the cloth; it was thus double-dyed. The cloth was not superficially dipped, but thoroughly drenched in the coloring liquid. Then it was taken out for a time and dried, and put in again, soaked and sodden in the vat. The dye enters into the very substance of the cloth, so that the laundress by many washings may at length destroy the fabric, but cannot affect its crimson hue.

The story of the permanence of the modern color is similar.

A man was visiting a paper mill where rags were made into paper. He saw a pile of filthy cloth and asked.

"Can you make white paper from this?"

"Yes," said the superintendent, "we can make white paper from this, but when we have turkey red rags we cannot make them white; we have to use them for red blotting paper."

The man said, "I thought at once of the words, 'Though your sins be as scarlet, they shall be white as snow.'" A promise of something impossible at the hands of man.

It is not alone in the orient and in antiquity that red was the symbol of sin—a clipping from the "South African Pioneer" tells of the significance of red in Africa:

"Red" is the mark of sin in this place, and

how glad we are to see some discarding their red blankets and wearing white ones! How much it means in this heathen place for young men and women to be clothed in white! Lately, a man who has recently been delivered from the power of Satan, was going a journey in the rain. I knew he had an umbrella and suggested he should take it. But he said he could not, for it was "red," (having been "ochred" in his days of sin). No Christian cares to be seen with anything of this hateful red ochre, which is truly Satan's mark here.

Swords and Plowshares 662

Isa. 2:4

After the Sepoy rebellion in India I saw in Lucknow a sight that is not often witnessed. Lucknow had been taken from the rebels, and their forts disarmed. But what to do with the vast stores of weapons of war, of all shapes and sizes, the head of the government did not know. But he decided to transform them into agricultural implements. So when he brought me into the inclosure, there were the weapons in great heaps all over the place, and among them several moveable forges, with the blacksmiths hard at work effecting this wonderful transformation.—Dr. William Butler.

A Little Child Shall Lead Them 663

Isa. 10:6

A miser in New England called upon a tenant in the attic of one of his houses for the monthly rent. The woman gave the man a chair which was near a cradle in which a baby lay. The woman went into another room to get the rent money. Suddenly the little one in the cradle put out its hand and fondled the hand of the old miser. It looked up in the old man's face with a smile that only children can give. The touch of the little hand was a suggestion of heaven to this man who had never before felt the touch of a baby's hand. Its smile was a glimpse of heaven. He went out of that dingy room a changed

man. The money that he had miserly hoarded for many years he began to use for the good of the needy and the suffering. His heart was open to humanity.

A few months ago the man died, when it was found he had died poor because of his charities from the time that his hand touched that of the little child in the cradle. Truly, "A little child shall lead them."—J. H. K.

Babylon and Prophecy

664

Isaiah 13:19-22

A Turkish officer once asked Dr. Hamlin for some proof that the Bible was the Word of God as he claimed. Dr. Hamlin knew that the officer had traveled in the region of the Euphrates, and rather abruptly asked if he had ever been in Babylon. The Turk said that he had been and went on to tell of his visit there. He said:

"I am very fond of sport, and having heard that the ruins of Babylon abounded in game I determined to go there for a week's shooting. Knowing that it was not considered safe, I engaged a shiek with his followers to accompany me. We reached Babylon and pitched our tents. A little before sundown I took my gun and strolled out. The holes and caverns among the mounds that cover the ruins are infested with game which however, is rarely seen except at night. I caught sight of one or two animals in the distance, and then turned my steps toward our encampment, intending to begin my sport as soon as the sun had set. What was my surprise to find the men striking the tents. I went to the shiek and protested most strongly. I had engaged him for a week and was paying him most handsomely, and here he was starting off before our contract had scarcely begun.

"Nothing I could say, however, would induce him to remain. 'It isn't safe,' he said, 'no mortal flesh dare stay here after sunset. In the dark ghosts, goblins, ghouls, and all sorts of things come out of the holes and caverns, and whoever is found here is taken off by them and becomes one of themselves.' Finding I could not persuade him, I said, 'Well, as it is, I'm paying you more than I ought to, but if you'll stay I'll double it.' 'No,' he said, 'I couldn't stay for all the money in the world. No mortal flesh has even seen the sun go down on Babylon and lived to tell the tale. But I want to do what is right by you. We'll go off to a place about an hour distant and come back at daybreak.' And go they did and my sport had to be given up."

When he had ended his story, Dr. Hamlin took his Bible and read Isaiah 13:19-22: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there: neither shall the shepherds make their fold there: but wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her

time is near to come, and her days shall not be prolonged."

"That's it exactly," said the Turk, "that's accurate history."

"No, it's prophecy. Come, you're an educated man. You know that the Old Testament was translated into Greek about 300 years before Christ." He acknowledged that it was.

"And the Hebrew was given at least 20 years before that?"

"Yes."

"Well, wasn't this written when Babylon was in its glory, and isn't it prophecy?"

"I'm not prepared to give you an answer now," he replied, "I must have time to think it over."

"Very well, do so, and come back and give me your answer."

"From that day to this I have never seen him," continued the doctor, "but what an unexpected testimony to the truth of the Bible in regard to the fulfillment of prophecy did that Turkish officer give."—Record of Christian Work.

The Harvest of the River

665

Isa. 23:3

The irrigation system of the Imperial Valley not only waters, but fertilizes the soil. Popular Mechanics tells us that the soil of the valley is hundreds of feet deep and consists of silt washed down by the Colorado River most of it through the Grand Canyon. It is so impalpably fine that it follows wherever the water runs, and irrigation spreads over the soil the best fertilizer in the world. The inundation of the Nile Valley annually is a top dressing of special richness that has come from the heights where God is grinding the mountains into lime to make the valley laugh with corn. Ezekiel presents a river vision, where the stream issues from beneath the threshold of the house of God, performs miracles through all its course. It nourishes forests, heals the deserts and barren lands, and provides the element for a multitude of fish. Everything liveth whither the river comes, it nourishes trees for food and their leaves for medicine. Divine grace flowing in human streams over the church thresholds in all the great land each Lord's day is the true river of life, the nourishers, the healers, the providers of food and medicine. Life gives its deed are they for the nations of the earth. Northwestern Christian Advocate.

Sennacherib's Boast

666

Isa. 36:18-20

Sennacherib's haughty boast reminds one of Napoleon's boast before invading Russia, when he told the Russian ambassador that he would destroy that empire. The ambassador's reply was: "Man proposes but God disposes." "Tell your master," thundered the arrogant and self-confident warrior, "that I am he that proposes, and I am he that disposes." It seemed almost like a challenge to the living God to show who is the ruler of the world. "God sent a snowstorm to punish the audacious boaster, and he left on the frozen plain the bulk of his vast army." Near Vilna is

stone with this on one side: "Napoleon Bonaparte passed this way in 1812 with 400,000 men." On the other side is this: "Napoleon Bonaparte passed this way in 1812 with 9,000 men."—H. H. S.

Jehovah's Answer to Prayer 667

Isa. 37: 33-37

The missionaries at a certain Chinese mission were ordered by the British legation to leave Sanyuan because of the dangers from conflicting soldiery.

"Carts were ordered, and all was ready to start the next day. Then it came over the missionaries that it would be dishonoring God to go to a place of safety, leaving their flock exposed. So a prayer meeting was held with the result that the carts were sent away and they stayed. They were kept in peace of mind although a robber band, a thousand strong, was marching on the city and was within twelve miles. Then came a terrific downpour of rain, such as had not been known for years, scattering the robbers and making the roads impassable." It was a small scale repetition of the story of Sennacherib's host.

Double 668

Isa. 40:1, 2

One passage in Isaiah is puzzling to the ordinary reader. It is this: Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned that she hath received of Jehovah's hand double for all her sins.

This seems to imply that Jerusalem has received twice the punishment she deserved—an unthinkable injustice. Because this is unthinkable, that God would administer twice the merited castigation, this passage has been construed as an Oriental way of saying that Jerusalem had been punished to the full.

When its real meaning is understood, the apparent injustice disappears, and the passage assumes fresh force and beauty. If the word "double" were translated "the double," it would more exactly give the meaning of the original. "The double" does not suggest a doubling—twice the size of the first, as any one will see when he is told that another man is his "double." Of course he thinks of one not twice his size, but just his counterpart. And that is what is asserted here. Jerusalem had received, not twice her deserts, but exactly her just punishment, and not a stroke more. The same thought is expressed in Isa. 3:7, where it is said, "Instead of your shame ye shall have the double"—the honor that corresponds to their shame.—M. C. Hazard.

Promise of Water 669

Isa. 41:18

In the East property in water is more important than property in land; for unless right to water goes with the right to land, the land is almost useless. Half the fights today among the Bedouins are due to quarrels as to the possession of the wells. A full supply of water always presented itself to the Hebrew mind as the highest earthly happi-

ness. The digging of a well was a serious matter where appliances were most primitive and where the supply was so precarious. A typical specimen of the rites accompanying the digging of a well has been preserved in Num. 21:17. The crowning attraction of the "promised land" was that it would be a land of brooks and springs. Deut. 8:7.—Sunday School Chronicle.

The Prophet's Words Proved True 670

Isa. 44:9-20

Many years ago a young married couple in Madagascar were going to set up house. As no home was thought complete without a household god they asked a maker of idols to supply one. On a certain day, dressed in their best, they went to receive it. It was not made. But the idol maker promised it by evening and asked them to wait. He went to the forest, brought home the branch of a tree, and set to work, while the young man and his wife sat and chatted with him and perhaps made suggestions as to what sort of idol they would like. In the evening he asked his visitors to take their meal of rice with him. They watched him brush the chips of wood, left from making the idol, into the fireplace, add the small branches of the bough, and then light the fire to boil the rice. When the meal was over they paid about two dollars for their new god and returned home well content.

Shortly afterwards, a young Christian calling at their house was led to read to the wife that part of the forty-fourth chapter of Isaiah, which describes the making of an idol—"with part he roasteth roast, maketh a fire, warmeth himself, and the residue thereof he maketh a god."

The woman was astonished at the exact description of what she herself had witnessed. She felt that must indeed be a true Book, in time became a follower of the Saviour and the daily worship of the true God took the place of idol worship.—The Arena.

Waiting for the Teacher 671

Isa. 55:11

"I have been waiting for you for ten years!" was the greeting of the old man of Mesopotamia to the stranded missionary in the mountains.

"Why, how did you know I was here?" said the missionary.

Then the old man told his story.

"Ten years ago," he said, "I went on a pilgrimage to Arabia. There, in a market place, I bought this little book from a stranger. As I traveled home I read how God sent his Son into the world, and how he died and rose again. The journey did not seem long to me. Then I prayed: O God, send me a teacher, that I may understand these things. And for ten years I waited. Now the teacher has come. Teach me!"

Sharon Is a Fold of Flocks 672

Isa. 65:10

About the year 1842, while Sir Stratford Canning was English ambassador to Turkey,

Dr. Alexander Keith, of Aberdeenshire, Scotland, visited Constantinople. The fact that his great work, "Evidence of the Truth of the Christian Religion, derived from the Literal Fulfillment of Prophecy," reached its fortieth edition during his lifetime, stamped Dr. Keith as the highest authority during the middle of the nineteenth century along this branch of religious investigation.

Sir Stratford Canning gave a reception in Dr. Keith's honor, and among others invited Dr. Cyrus Hamlin. Among the guests was August M. Layard, a young Englishman twenty-five years of age, an attaché of the British legation. Young Layard had traveled considerably, and his education was cosmopolitan, having been received in Italy, England, France and Switzerland.

Dr. Keith being the guest of honor at the dinner, the conversation followed the line of his investigations, the question of fulfillment of the prophecies of the Bible, as exemplified in the present condition of the oriental lands. Dr. Keith narrated one instance after another in which the present condition of the lands seemed to prove with more or less force the literal fulfillment of certain Bible prophecies.

Almost without exception, after each such narrative, Mr. Layard stated that in his travels he had noticed the locality just mentioned and that he failed to see anything in the present condition of the land in question other than one might expect to find in all lands which had passed through the centuries of decay and deterioration known as the dark ages. He could see no argument in favor of fulfillment of prophecies; the result was what naturally would follow the course of events and was caused by the crumbling touch of time. After a few such interruptions by Mr. Layard one readily understands how trying the situation became, especially for Sir Stratford Canning, the host. Dr. Keith was his guest of honor and Mr. Layard was an attaché of the embassy.

Mr. Layard continuing his interruptions, Dr. Keith at last turned to him and said: "I notice, Mr. Layard, that you have traveled quite extensively through the east. Did you in your journeyings ever happen to visit Sharon?"

"Yes," replied Mr. Layard. "I have been there."

"Well," asked Dr. Keith again, "did you notice anything remarkable at or around Sharon?"

"Not at all," replied Mr. Layard. "The fact is, we arrived there toward evening one day, and encamped quickly with the idea of remaining there a few days, as there was reported to be good hunting around Sharon. But the first night the sheep and goats kept up such an incessant noise with their bleating, bleating and crying that we were unable to obtain any rest or sleep. And so the next morning we folded our tents and like the Arabs, silently stole away. Therefore we had no time or opportunity to consider the conditions there to see whether there was anything worthy of note or not."

Dr. Keith, speeding out his arms by way of emphasis simply said:

"And Sharon shall be a field of flocks," Isaiah sixty-fifth chapter, tenth verse.

Dr. Hamlin, who used to delight to tell this story, said that he never saw any one so thoroughly squelched as Mr. Layard. You may well understand why he failed to interrupt again during the reception.

The above incident is worth narrating as a remarkable specimen of apt repartee but if we stop here we miss the kernel of the story. This same Mr. Layard continued his travels through the orient and as a result of his observations became the successor of Dr. Keith in the same line of research. As Dr. Keith was preeminently the authority during the middle of the nineteenth century on the question of the literal fulfillment of biblical prophecies, so Sir Austin Henry Layard became the authority in the same direction for the latter third of the nineteenth century. His great works, "Nineveh and Its Remains" and "Inquiry into the Manners and Arts of the Ancient Assyrians," are considered final and authoritative in their testimony. Most of the splendid collection of specimens of Assyrian antiquities in the British Museum were sent there by Sir Austin Layard.

The difference between the methods pursued by Dr. Keith and those of Sir Austin H. Layard was that while Dr. Keith derived his evidence from living travelers, Sir Austin H. Layard delved into the ruins of the past glory for his evidence. Both found evidence abundant and conclusive to prove that the old Book contained not only the truths pertaining to our great religion, but also prophecies foretelling events which were to be fulfilled far down the ages.

It would be interesting, however, to learn just how far the meeting of Dr. Keith and Mr. Layard at that reception in 1843 influenced Mr. Layard in his future investigations.—The Continent.

Faith in Prayer Isa. 65:24

67

Keo's request to accompany Miss Fleeceback to her school being denied (no time even to feed and house such a poor little bit of humanity), she was told to pray to our God. The half day's journey over, Miss Fleeceback found in her mail ten dollars.

"Now Keo shall come to school." And man was dispatched to bring the poor little orphan. Starting in the morning he should be back at night, but at midday he returned and brought Keo with him.

"How is this?" asked Miss Fleeceback. "Oh, Keo will tell you," he replied. "Well, Na, you know you said we must pray. So I thought I would better be ready," and she had walked half way to meet the answer to her prayer.

"Before they call I will answer." I have marked that verse in my Bible with Keo's name.—Miss. Review of the World.

A SPRING SONG

Two miners went on a fishing expedition. But they were novices at the game.

"Hoo are ye gettin' on, Jock?" asked one. "Och, simply rotten!" was the reply. "don't believe my bloomin' worm's trying."

Parables From Over the Sea

REV. B. SCHLIPE, Bucharest, Roumania

Divisions Do Damage 674

Matt. 12:25; Mark 3:25

During one of the wars between France and England, two warships met in the night. Each took the other to belong to the enemy and began firing. At daybreak it was seen that both flew the Union Jack. Firing ceased, the ships lay side by side, the crews of both ships being full of mortification and sorrow because of the terrible mistake that had occurred. But the rigging and hulls showed unmistakable signs that Englishmen knew how to fire and numerous victims were lowered into the watery sailors' graves.

The material damage done these warships by this mistake could be repaired, but the damage done the cause of Christ on earth by the party spirit, can very often not be made good. And should it be possible to feel chagrin or sorrow in heaven, we will surely be chagrined and sorrowful for having mistaken friends in Christ for enemies.

"That They All May Be One" 675

Phil. 2:3; John 17:21; 1 Cor. 3:11-18

Whitefield once was preaching from the balcony of the court house in Philadelphia. In the middle of his sermon he raised his eyes to the sky and called out: "Father Abraham, whom have you in heaven? Are there Episcopalians there?" He answered his own question with an emphatic negation. "Are there Lutherans there? Presbyterians? Methodists? Baptists?" After each question, he answered: "No!" "Well, who is there in heaven?" "Children of God are here, with garments washed in the blood of the Lamb!"

Turning to his audience, Whitfield said: "If that is the case, let us forget names of parties and strive to love one another and to walk before the Lord as Children of God."

Christian Fellowship 676

1 Cor. 13:4-7; Rom. 12:10.

A clergyman had preached about recognition of our friends in heaven. One of his hearers remarked: "I wish the pastor would soon preach on recognizing our friends on earth. I've attended this church six years, but I do not recollect having been greeted outside of the church by any of its members."

Is it not true that there is far too little real fellowship in our churches? People sit in the same pew on Sundays, they commune at the Holy Table, they hope to spend eternity in heaven, but in spite of these facts there seems to be a barrier between them here so that no one is inclined to doubt whether their hope will be realized.

The Power of Love 677

1 Cor. 13:7; Sol. Song 8:6

a. Of Orpheus, the Greek singer, it is related that when he sang even the rocks swayed in harmony with his beautiful voice. So Jesus

Christ, by means of the love that is in Himself and which he pours into our hearts, can soften hearts as hard as granite and make them glow in love harmonizing to his. And each of us can add to the enchanting harmony of love by being patient, gentle and merciful towards our brethren.

b. One day several men were busy trying to loosen a wheel held fast by ice. One of them went to work with a hammer and an axe and at last freed the wheel, but not without damaging it. Just then the farmer's wife came out with a kettle of hot water, which she poured over the ice that held the other wheels fast. In a few moments the ice had thawed and the wagon was free.

This is a striking example of the wisdom of using mild methods rather than force. Let us always strive to gain Christian goals by Christian means, of which the best is love!

The World Crucified 678

Gal. 6:14; Rom. 6:6

A young man once asked an experienced saint, what the sentence: "the world is crucified unto me" means. He replied: "Go out into the cemetery and call the dead and say: it is beautiful May, the sky is blue and the birds are singing." The youth went and when he had returned his old friend asked: "What did they say?" "Nothing," was the reply. "Go again," he was told, "say to them: A storm is approaching, hurry to get under cover." When the youth returned, he was asked again: "What did they say?" Again he gave answer: "Nothing!" "Go again, praise them and if they do not stir, mock them." "Ah, my father," the young man said, "this also will be in vain." "See, my son," he was told, "to regard so little the joys and sorrows of sin, the praise and scorn of the worldly minded, that is the meaning of this Scripture."

Bearing the Cross 679

Matt. 16:24; 10:38

A gentleman of Basel, Switzerland, climbed the Rigi and saw an old lady kneeling at a crucifix at one of the so-called prayer stations. After finishing her devotions, she arose and kissed the cross. He said to her kindly: "I see, you are very pious, you kiss the cross." "O, sir," she replied, "it is still better to bear it."

Prayer 680

Andrew Miller says: When you pray, take these three men of God with you: Peter, faith founded upon the rock Christ Jesus, for without faith prayer lacks power; Jacob, the wrestler; you must wrestle with God and not let him go until you receive the blessing. John, the holy saint, who always tries to have grace with God!

Sir Walter Raleigh once approached Queen Elizabeth with a request. On this occasion the queen asked: "Raleigh, when shall you stop asking for things?" "When your majesty

stops giving," was the reply.

As long as God is willing to give we should not tire in prayer.

The Greatest Exhibitions of Love 681

1 John 4: 9, 10; Rom. 5:7, 8; Matt. 5:44.

A Polish nobleman with his wife and a servant were driving through the woods one bitter cold winter day. As the snow was deep, the wolves were hungry. The horses were driven as fast as they could go. Soon, however, the howls of wolves could be heard and in a few moments they surrounded the sleigh. The nobleman shot some, but there were very many and the death of the three people seemed certain. The servant suddenly gave the reins to the nobleman and saying: "Care for yourself and my family," jumped out of the sleigh and with his sword fought the wolves. The nobleman and his wife were soon in a village and when courageous men went to look for the servant, they found only his bones. Was this supreme love? Rom. 5:7.

In the Highlands of Scotland an eagle carried off the child of a peasant woman to its nest high up on a crag. Several men tried to reach the nest, but failed. In her anxiety the mother attempted it, succeeded and brought back her child amid the joyful shouts of many onlookers. Was this supreme love? Matt. 5:46.

Just outside of Jerusalem a man was crucified. Why was he crowned with thorns? Why mocked? Why covered with his own heart's blood? He was no sinner, as the Polish servant or the Scotch mother, but the Holy One of God! He died for his enemies and in dying prayed for them. Was this supreme love? Rom. 5:8. Yes, indeed, it was!

Often the hearts of men are moved when they hear of a person, who willingly sacrificed himself for others and erect monuments that such noble deeds may not be forgotten. But sad to say, their eyes remain dry, the heart remains cold when one preaches about the love supreme, the passion in the heart of

Christ that brought him to the Cross.

O heart of man, how hard art thou!
O heart of Christ, how tender art thou!

Be merciful toward us, O Jesus!

Preach Christ

1 Cor. 1:23; 2:2; Gal. 6:14

In Stargard, Germany, there is a huge cathedral, called St. Mary's. It is related, that no preacher can make himself heard in the great auditorium unless he keeps his eyes fixed on a picture of Christ, fastened to a pillar opposite the pulpit.

No preacher need expect that his sermon will reach and move the hearts of his auditors unless his eyes are fixed in faith on Christ.

Cherubim and Seraphim

"Papa, what is the meaning of the words, Cherubim and Seraphim, that we find in the Bible?" asked the son of Bishop Berkeley. "Cherubim," said the Bishop, "is a Hebrew word meaning wisdom; Seraphim is another word of the same language meaning flame. Therefore it is thought that the Cherubim are angels possessing great knowledge, while the Seraphim are angels that possess love for God in a very high measure." "Then I hope," said the boy, "when I die I shall become a Seraph because I would rather love God than possess knowledge of the highest kind."

The Influence of Christianity

Rev. 12:10; 19:14; Phil. 2:10

The earthquake that destroyed Lisbon in 1755 was felt in the wilds of Scotland and in the vineyards of Madeira. It terrified people in the Greek archipelago and disturbed the secluded lakes in the northern Alps.

In the same way, but in an immeasurably greater measure the blow inflicted upon Satan's kingdom by the work of Christ will continue to exert its influence until it will have moved the whole world and destroyed every bulwark of evil.

Light Radiating Illustrations

REV. JOHN F. COWAN, D. D., San Diego, Cal.

Why We Know We Can Win 685

An automobile agent was trying to sell a car to a one-armed, one-legged man, a crippled soldier. "I'm afraid I never could run it." "I know you can," assured the agent; "I'll bring a man tomorrow with both hands and feet shot off who has learned to run one with his artificial limbs." What Jesus, who was "tempted in all points as we are," has done to overcome, he promises to make us able to do.

A Dry World by —! 686

In 1916 the Christian Endeavor Convention, in Atlantic City, sent out the slogan: "A Saloonless America by 1920!" And it came to pass. Later they adopted the battle cry: "A Warless World by 1926!" And that, too, has been hastened to fulfillment by the Armaments Conference. Now the slogan of temperance is: "A Dry World!" No date has been set, but all the forces and organizations and zeal

that combined to amend our constitution dry and to make Canada, Norway and other regions dry, will strive until the whole world is a safe decent place in which to rear the human race.

Christian Hospitals and Medical Missions

The Methodist Church alone, has more than seventy hospitals in the United States, at many more in foreign mission fields, and preparing to build a dozen more in large American cities. There are four or five other branches of the Protestant church that would make an equal showing, in proportion to membership. The Catholic Church has hospital equipment in the United States for all of 14,000,000 members, and some to spare for Protestants. This represents something of the present-day ministry of Jesus to the needs of human bodies.

The Golden Rule Settling Labor Disputes 688

Secretary of Labor Davis advocates the application of the Golden Rule for settling industrial disputes. He says: "I am glad to be able to tell you that by following the policy I have laid down—the Golden Rule—we have settled fifty-five disputes so far, and I believe this is the only cure-all."

The Golden Rule Perfumes the Life 689

Scientists excavating in Egypt report they have found a jar of scent in the tomb of a princess which, when opened, was still strong, although it had been buried since about 2,000 B. C. But the fragrance of an unselfish life of service like that of Florence Nightingale or David Livingstone will last throughout all the ages.

Sympathetic Understanding 690

The pastors of seven leading churches of Boston, recently accepted an invitation from the labor unions to try out the jobs of laboring men that they might better understand their demands. These seven ministers put on overalls and worked as union laborers in building construction, driving teams, carrying hods, wielding trowels and doing other manual tasks—all in a cold, driving rain. The labor leaders reciprocated by filling the pulpits of twenty-five churches of Boston on the following Sunday. The experiment was arranged by the Boston Federation of Churches, and ought to help to realize the sympathy of Jesus for all men.

On Making a Better World 691

"I could make a better world than this myself," a man angrily exclaimed. And another said, "That's just what God put us here for him; let's go to it, by his help." Jesus is in the arena fighting for the elimination of evils. Shall we sit on the bleachers as spectators, or stride down into the arena and fight with him?

Better to Evangelize than Criticize 692

California has a serious Japanese problem, that threatens to involve the whole nation. The Governor and politicians want to work it out by drastic restrictions. The churches are trying to work it out by Christian brotherliness. San Diego has a Japanese church, which was assisted with \$1,000 by the First Congregational Church, to erect a neat building. The young men of this church are intensely interested in becoming intelligent Americans. When Hon. Lyman Gage, former Secretary of the U. S. Treasury, returned from Japan, with a commission sent to study feeling there, these young men invited him to speak to them, that they might better understand the situation. Home missions is the best solution of all our foreign-people problems.

In Training for Neighborliness 693

A small boy said to his father: "Daddy, I love you and I want to do something about it." That is the way a church feels, some of whose members work in social service, studying at

first hand poverty, child labor, infant mortality rates, etc." One such group secured action in the city council looking to the establishment of a farm colony for incorrigible youths. In another church a class was formed to study the problem of feeble-mindedness, and they are now working to secure a psychopathic ward in the hospital. This is true neighborliness in the church of Christ.

Popular, and Unpopular 694

"He's the most popular boy in school," one said of Dan Culberson. "Yes, because he is the most elastic; he's like a gum band—that fits anything from a lead pencil to a book. Now, there's Horace Beecher; he's different. He said the hardest words to me I ever listened to, when I tried to put over a trick in the football match, yet he was the first one to pick me up when I was hurt, and my own mother couldn't have been more gentle."

For a Better Christmas 695

The New York Evening World recently set an example for a "Better Christmas" by starting a campaign for keeping the churches open and lighted for two weeks. It urged that receptions be held in all the churches or parish houses, as well as the Y. M. C. A., the Y. W. C. A. and similar institutions; that Christmas carols be sung in every park and square on Christmas eve; that every church member visit a neighbor or call on a hospital patient, or an inmate of a home or institution. Automobile owners were asked to give free rides to children and invalids. Every household was to entertain a stranger at Christmas dinner, and every child to be given a present from some other child. How much more of the true spirit of Christmas we should have if this were done!

THE OPEN FORUM

The Open Forum is coming. At Chautauqua last summer George W. Coleman conducted a School of Methods on the Forum for ten days. The auditorium forums were addressed by such people as Roger Babson, Helen Barrett Montgomery and Mr. Coleman himself, thousands being in attendance, the discussion of live issues continuing for an hour after the speakers were through. There are nearly 500 forums of different kinds in different parts of the country—Church Forums, Labor Forums, Community Forums, Chamber of Commerce Forums, Motion Picture Forums, etc. Why not? The Greeks had their Agora, the Romans their Forum the Anglo-Saxons their Folk-Meet, the New Englanders their Town-meetings. All these were institutions of public opinion based upon discussion. We have the newspaper, lectures, sermons, but no "back talk," no discussion of the overwhelming social problems that threaten to engulf us. We have become a nation of listeners, greedy for pre-digested opinion. We all seem to be waiting for "George" to do it. Have Americans ceased to think? We forget that it takes all the people to solve problems which concern all the people. Choose between a week-night or Sunday night.

Illustrations That Illustrate

REV. G. B. FLEET, D. D.

Are We Doing Our Part? 696

"The earth shall be full of the knowledge of the Lord." Isa. 9:11.

A man of God was once asked if he did not think the world was growing worse, and replied: "Madam, if it is, I am determined it shall be in spite of me." The world was finely said. The one better thing would be to say that it must be in spite of the Gospel of Christ.

Better Than Wireless 697

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:24.

The story has lately been told in the papers of how the captain of a small vessel was one night taken very ill, and though the cure might be in his ship's medicine chest, he had no skill to choose or compound it. Only one hope came to his mind—to find a doctor. He set the wireless telegraph to work. North, south, east and west went the call for a doctor; and lo, across hundreds of miles came the answer. The physician had been found, the prescription was given, and the captain's life was saved. The newspapers called it a parable of prayer. There is a striking difference between the operator of the wireless and the man who prays to God. The former sends out his message over the broad seas, hoping somewhere to make himself heard, but not knowing where his call will find an instrument to receive it. He who prays, however, knows who will hear. He knows that his cry will come to his Father's ear.—J. R. Miller, D. D.

Eating Without Being Fed 698

"Wherefore do ye spend money for that which is not bread?" Isa. 55:2.

In Central America there grows a plant called nardoo, which, although it satisfies hunger, is said to be destitute of all nutritious elements, and a party of Englishmen once perished of starvation while feeding daily upon it. This is the experience of those who find their portion in earthly things. Their desires are crowned, but they are actually perishing of want. God gives them their request, but sends leanness to their souls.—Alice M. Upton.

What Shall We Give to Christ? 699

"Your lamb shall be without blemish." Ex. 12:5.

A tourist in Southern California tells of looking with much admiration at the wonderful flowers which grew about a fine residence. The lady of the house, seeing the visitors, came out and spoke to them very cordially, asking them questions about their home and their tour. Then taking a pair of scissors, she snipped off a fine handful of flowers, which she gave them. They noticed, however, that the flowers she cut were all past ripe, and when they turned away they gently shook the bouquet, and the petals nearly all fell to the ground. That is the kind of gifts too many

give to Christ. But we dishonor him when we bring him our fading flowers.—J. R. Miller.

When the Soul-Life Ravels 700

"Because thou hast rejected . . . he hath also rejected thee." I Samuel 15:23.

For the home, or the church, or society beyond them, prayer is a prerequisite. One of the saddest testimonies ever borne by one man of another was this in my hearing, "He let his hand slip out of God's." A minister who sinned against his high embassy later made this confession, "My soul-life raveled at the point where I ceased to pray, because there were some things of which I could not speak to God."

Winning by Standing Still 701

"Let not them that wait on thee, O Lord of Hosts, be ashamed." Psa. 69:6.

In a yacht race in New England waters, the boats were running against a very strong tide before a light wind. The tide was stronger than the wind. The captain of one of the racing boats, studying the shore, became convinced that, though the white-winged vessels appeared to those on deck to be going forward, they were in fact drifting backward all the time. The shrewd captain suddenly conceived a brilliant idea, and threw over his anchor, which, while it would not let the boat go forward, held it steadfast so that it could not drift backward. After a while, when the tide turned, so that the boats found it possible to make progress, the other boats were a mile and a half in the rear, and the captain who had been wise enough to anchor won the race. So in the voyage of life we need an anchor to the soul both sure and steadfast. The captain's anchor would have done him no good if he had not kept his sails in splendid trim, ready to fill with the breeze on the first opportunity. So the man who waits before the Lord wants to wait on his tiptoes, with alert watchfulness, ready to use the power gained in worship in running in the way of God's commandments, and walking through the heat where other men faint.

Why He Caught Nothing 702

"Then is the offence of the cross ceased." Gal. 5:11.

I have a friend in Scotland who is a fishing-tackle maker and an enthusiastic fisherman, and he told me once of losing his bait in a mysterious way, without catching anything. The explanation is that by some accident the barb had been broken from the hook. He said that this was exactly what happened when people preached the love of God to men, but left out of their gospel the essential truth that it is Christ on the cross in whom the love is revealed. In other words, the condemnation of our sins in Christ upon his cross is the barb on the hook. If you leave that out of your gospel your bait will be taken, but you will not catch men.—Rev. James Denney, D. D.

"What time I am afraid, I will trust in thee." Psalms 56:3.

Dr. Francis E. Clark tells an interesting story of a young man living in Maine, who was out in the woods one day with his camera taking photographs of attractive bits of scenery. He came upon the mouth of a little cavern between the rocks, and he said to himself, "I will see what sort of a picture I can get out of that cave," and as it was a dark day he decided to take a "time exposure" instead of a "snap shot." Steadying the camera upon his knee as well as he could at the edge of the cave, he gave the sensitive plate a long, deliberate look at the semi-darkness within, went upon his way through the woods, and after a few hours returned to his home. Several weeks afterward, on a leisure day, on developing his picture, you can imagine his astonishment to see in the picture in the very center of the cavern, with arched back and bristling fur, and within springing distance of the spot where he had laboriously balanced his camera, a huge Canada lynx, that might easily have torn his eyes out and have destroyed his life. And yet he came and went and saw no signs of danger.

We walk in the midst of physical and moral perils every day we live. How splendid the promise, "He that keepeth thee will neither slumber nor sleep."

Calm Amid Trials

704

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." Isaiah 26:3.

Many of us find life hard and full of pain. The world uses us rudely and roughly. We suffer wrongs and injuries. Other people's clumsy feet tread upon our tender spirits. We cannot avoid these things, but we should not allow the harsh experiences to deaden our sensibilities, or make us stoical or sour. The true problem of living is to keep our hearts sweet and gentle in the hardest conditions and experiences.

If you remove the snow from the hillside in the late winter, you will find sweet flowers growing there, beneath the cold drifts, unhurt by the storm and by the snowy blankets that have covered them. So should we keep our hearts tender and sensitive beneath life's fiercest winter blasts and through the longest years of suffering and even of injustice and wrong treatment. That is true, victorious living.—Rev. J. R. Miller, D. D.

God's Keeping Power

705

To look at the outside of the wheels of a train one would say it would easily run off the track, but when we see the inner side of the wheels we understand how its safety is secured. So when we look at our own nature we say it is an easy thing for us to fall, and the greatest wonder is we don't; but when we see our safety is from within and not from without we easily understand how it is we remain on the track.—W. J. Bingham.

The Cross as an Emblem

706

The selection of the emblem of the Red Cross Society was a compliment to Switzer-

land, which country had announced her interest in humanity by officially issuing invitations to the nations of the world to meet in conference and establish rules for the government of civilized communities when engaged in warfare. The national flag of Switzerland is a white Greek Cross on a red ground, and the colors of the Red Cross Flag were simply reversed. By the terms of the Red Cross treaty the hospital flag of every nation must be a red Greek cross on a white ground, and every person, ambulance, or other essential of the service must be so designated.

Lift Up Your Eyes

707

A Scotch peasant and his wife emigrated to Canada, cleared a bit of forest, built their log cabin, and sowed their crop in the small clearing. One evening, when the husband returned from his work in the woods, he found his wife sitting on the doorstep weeping bitterly.

"What's wrang wi' ye, my woman?" he asked.

"I cannot see oot," she answered.

"No," he replied, with sympathy in his voice, "but you can see up!" and he pointed her to the circle of heaven that, like a great blue eye, looked down upon her from above.

Oh, if you are straightened in your life, your outlook narrow and dispiriting, look up! Look up to the New Jerusalem, to your Father's heaven, to your future home, to your coming destiny. There is always room to see up—a great world of thought and blessing in which your soul can dwell.

God's Many Ministers of Blessing

708

The Rev. Mark Guy Pearse relates a curious story of a man sent to prison for evil ways. His wife and bairns were left in sore straits and he himself entered prison life in a vicious, defiant mood. Punishment only seemed to make him worse. He became a problem for the prison authorities who set about the rather brutal task of breaking his spirit. Suddenly without any apparent cause the man completely changed. He became amenable, obedient, even pleasant. His manner and appearance were transformed. It was inexplicable.

On the completion of his term the governor of the prison asked him the reason for the so noticeable change. From his pocket he drew a couple of white mice, which ran over him with frisking tails. They ran up his sleeve. They nestled at his side. "That's what done it, governor," he said. "They came creeping into the cell for crumbs. I fed them and talked to them, until they became friends. I came to love them. They were company in my loneliness and made me sort of gentle in my ways. It was they, little dears, that did it."

They touched his heart when every punishment failed. Nature's "little dears" have strange power over human lives. They minister to us and heal us when nothing else avails. How often at the front men found most solacing friendship in some stray kitten or some homeless dog. There are more messengers bearing good tidings to man than are always recognized. God's ministers are a great multitude among which are all the birds and

flowers and many another tiny creature and growth. A spider, a bit of moss, have before today brought no small comfort and hope to man in hours of need. And when we imagine that all the resources of discipline and of heal-

ing have been exhausted and we are about to abandon hope concerning some brother man, we discover in some quite unexpected way the possibility of blessing.—Rev. F. C. Hoggarth.

HOMILETIC DEPARTMENT

Best of Recent Sermons

Anonymous H. and Rev. Fred Winslow Adams, D. D.

THE RULES OF THE RACE

Weight Light; Face Front; Eyes Up; Go!

Text: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. Heb. 12:1, 2.

It is a significant fact that the Roman word for baggage was "impedimenta"—meaning some thing, or things, that impede progress. Baggage was, of course, necessary to an army; but it was also a hindrance, because marching columns could not advance very far beyond slow-moving wagon loads of tents and supplies. It is a disadvantage to be anchored to a pack-train, as many a commander has discovered.

And tourists who are at all experienced soon learn to travel light. They reduce to a minimum the luggage carried along. As they say, they "soon learn to live out of a suit-case." A traveller, speaking of a friend of his, said: "He rarely travels without an assortment of luggage that makes his host gasp when the expressman drives to the door. Excess baggage is a nuisance, as any one travelling in Europe, and especially in Oriental lands, can see any day.

Now it is to just such "impedimenta" the writer of the Epistle to the Hebrews was referring when he spoke about "laying aside our weights." That man had learned the secret of travelling light. And that secret was his counsel to posterity—to us. "Wherefore," said he, "laying aside every weight, and the sin that doth so easily beset us, let us run with patience the race that is set before us."

I. This then, is his first counsel: If you are going to run, run light. To run well you must lay aside your weights. To travel comfortably you must do away with excess baggage.

Now it is a fact that millions of the sons of men are carrying excess baggage, to the profitless exhaustion of both mind and body. To get rid of a lot of this "impedimenta" is both a duty and a privilege.

1. It is a fact that the very abundance of one's material possessions may impose a burden most grievous to be borne. It is a con-

venient thing to have money; but it would be an awful thing to have nothing but money. I know of a certain housekeeper. She is the wife of a very wealthy man. They have travelled a great deal, and wherever they go she seems unable to resist the impulse to buy all sorts of things they see in the bazaars and curio-shops and art-stores and galleries, until she is now fairly smothered under the accumulation of stuff that clutters up her house from attic to cellar. It is an actual impediment, a weight, a hindrance to her comfort and happiness and peace of mind.

2. Then, too, worry in general is a piece of excess baggage which should be left behind—a weight we should not carry. It represents nothing but a heavy and unnecessary burden. The old woman who, looking back on her life, said that it had been "full of troubles, most of which never came," ought to teach us something. Sailors do not hesitate to jettison the cargo of a ship that is being worsted in a rough sea. They keep her afloat by lightening the burden. That may be a good hint for many people. It is not work that kills people, it is worry. Lighten the burden. Lay aside the weight. Run light. Travel light. Cash your care upon Divine strength, for "He careth for you."

With too many of us it is just fret, fret, fret all the time; not over actual but anticipated troubles, worrying over imaginary evils. As Tupper says, "It is ill that never happened that have mostly made men miserable.

I read not long ago an account, taken from a railway journal, which says that moonlight is especially dreaded by engineers. People wonder that accidents should happen on bright moonlight nights. But the engineer would rather plunge through deepest darkness. On a bright moonlight night he is constantly in a state of nervous tension because of confusing shadows ahead. Right across the track lies a shadow. A few rods away it looks precisely like a man lying there. It is not a man but a shadow. Then a cow or a horse or a tree seems to be lying athwart the rails. It is only a shadow; but it bothers the engineer to tell whether it is a shadow or not. He must

watch very closely. He is kept in a constant strain by these apparitions, until he almost begins to doubt his senses. Many an engineer reaches the end of his run on a moonlight night tired in soul and body merely from his constant fight with shadows.

But engineers are not the only people who weary themselves with fighting shadows—imaginary trouble. It is a besetting sin—a hindering sin—with far too many of us. Shakespeare says: "Each substance of a grief hath twenty shadows, which show like grief itself, but are not so." There are people, plenty of them, haggard in face, bowed, groaning to the earth, with a pile of nothing but shadows, on their back! Now, if we really want to be happy—if we want to run well—we have got to stop fighting shadows—to cease borrowing trouble. Besides, what's the use of worrying? It will be time enough to cross the bridge when we come to it. "Taking trouble on interest," some one calls it, it is such folly. Worry in general is a piece of excess baggage which should be left behind—a weight we should not, need not, carry.

3. Then, too, a grudge or a jealousy is a heavy load to carry through life—an awful drag upon progress. Ill-will and hatreds are weights of excess baggage which make for us heavy work on life's road. Why should we carry such burdens? Why not run light by laying aside these definitely unnecessary weights? Why not carry with us always and cultivate the grace of free and quick forgiveness? We all need to remember those words of John Wesley to the angry sea-captain who exclaimed: "I never forgive!" "Then I hope, sir," said Wesley, looking calmly at him, "you never sin." Those who do not forgive others should never sin themselves. As forgiving we are forgiven. Unforgiving we are unforgiven. What a kindness it is to ourselves to forgive! And how it does lighten the load!

4. I have been mentioning some things that may be considered to come under what the inspired writer speaks of as weights—"impedimenta"—unnecessary loads we carry—things that hold us back, that make us go slow, like a water-logged vessel driving heavily on the sea, like a man laboring hard under an overload of excess baggage. But the writer goes on to mention something still more serious—sin. "Wherefore laying aside every weight and the sin that doth so easily beset us, let us run with patience." Sin! Sins! The weight of an unforgiven sin—what a weight it is! The weight of unsubdued sin—it is like the handicap of mutineers on a vessel. Until mutineers are put in irons and kept from doing harm, or else are changed into obedient and right-minded seamen the vessel can make no headway. The weight of unsubdued sin is a heavy handicap to a Christian.

5. Then there is the weight of evil habits—how they do hold a Christian back in the race of life! And secret sins! And other sins—sins we fall into so very easily. And then that special sin—"the sin that doth so easily beset us"—that traps, that pounces upon us, that circumvents us, that doth so easily beset us! We have each and all, probably, some one besetting fault which is our own special hin-

drance. "A man's besetting sin," it has been well said, "is the one that jumps with his inclinations." It is the sin which has most hold on the mind, comes to us the oftenest, tempts us most strongly and where we are the weakest and yield the most readily. It is called the besetting sin because it continually besets us—that is, it is always about us, always on the watch for us. It entangles us at every step. More of a man's sins are done through his besetting sin than through all else besides. It becomes his companion. He becomes so inured to it that he does not think of it as sin, or justifies it, or, at least, pleads to himself that his nature is weak and that he cannot help it.

This, then, is the first counsel: If you are going to run in the race of life, run light—lay aside every weight—even legitimate things if too bulky to carry, or needless worry, or grudges, or jealousies, or prejudices, or fears, or hatreds, or, even worse, sins—besetting sins. Strip for the race. Lay aside every weight. Keep nothing that can hinder. That is the first rule of the race: "Lay aside every weight." If we would run well we must run light.

II. The second rule of the race is this: "Run!" "Go!" The illustration is from the Olympic games. It is like in our foot races. We say, "One—two—three—go!" Stripped for the race the next thing is to run—go. No sitting still or loitering. No turning to one side or the other. It is just run! run! "Laying aside every weight let us run."

The idea of a race is generally that of competition, but not so here. Here it is only concentration—concentration of purpose, singleness of aim.

It is a race compassed about. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and run." We are a spectacle for men and angels. The amphitheatre of life is filled with intensely interested witnesses; so many that they are spoken of as verily a "cloud" of witnesses, a completely surrounding throng of breathlessly interested beholders.

It is a "race set before us" and we are to "run" how? To "run with patience the race set before us." That is we are to stick to it; keep at it; endure; never give up; keep up speed till the last moment—till the goal is reached. It means that we are to put eagerness and passion and persistence into the Christian race.

Dr. J. F. Ewing tells of climbing in the Alps. He says: "I remember once climbing a great Alpine peak. I was fagged and out of sorts, and the strain was considerable. I was not enjoying it, but I knew I should enjoy it at the top. I had not any spare energy to talk or look about; so I kept looking for a couple of hours at the heels of the guide, who was in front and above me. That is going with patience. It is holding out till the next glimpse of light comes from above. It is the determination of the runner, when the afternoon sun is blinding his eyes and the afternoon languor weighing upon him, that he will run on." That is our duty—to run—to run with patience—

to keep to the course—to keep on the way—to keep going—to keep on patiently, past all difficulties—to never give up when only part way, or at all this side of the goal.

The first rule of the race is, Run light. The second rule is Go, go, and keep going. First strip for the race then, secondly, run. Run and keep running till you get there.

III. Now comes the third rule of the race: Look at the goal!, Eyes front! "Looking unto Jesus the author and finisher of our faith." Ah, here is the secret of running well in the Christian race—"looking unto Jesus, the author and finisher of our faith." The "author." Jesus is at the commencement of the course, starting the runners. So he is at the end of the course, at the winning post, the rewarder of those who endure to the end. We are to run toward him. As some one has well said, "Looking to Jesus and running toward Jesus will look well and run well together." He then adds, "The eyes outstrip the feet; but this is also well, for the feet will then be made to move the faster."

"Looking unto Jesus"—the words denote the unfixing of the eye from other objects, and the fixing of it on him. They signify the turning away of our vision from other attractions, either without or within, and the

turning of sight toward Jesus only. This is the true position for the soul—our eye fixed upon him. It must be no divided eye, partly fixed on others and partly on him. It must be no wandering eye, as if it might roam over every object in the universe provided only that he were among the number. No, he must be the great Central Fascination, on which we fix our gaze. There is no other object worthy of our gaze—no other fitted to fill our souls. Again, it can be no careless or unwilling eye. A forced gaze there cannot be. A careless gaze on an object so divinely glorious, so infinitely attractive, seems altogether incredible.

IV. There is one other thought. It is that of reward. Stripped of all weights, running with patience, eyes front toward the winning-post, home comes the athlete, now crowned at the goal! Home! Home! At the goal the laurel wreath of victory is given! That crown is given by Christ himself. It is his own hand bestows the blessing. He is the finisher, the perfecter of faith. "Tis his own hand presents the prize to thine aspiring eye." We become sharers of the very joy of Christ himself "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God!"—H.

Your Face the Window of Your Soul

The Psychology of Beauty

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Text: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

Your face is the window of your soul. Your face tells who lives within. Your face is a luminous battlefield, which tells the story of battles lost and won in the struggle of Personality. Your face reveals the hidden springs of heredity which are determining your character.

Self expression mirrors itself in the face until the face becomes the sum total of its accumulated self expressions. The face is a transparent veil thrown over the form of the spirit: every impulse of joy and gladness, of sorrow, and gloom of hope and fruition, of envy and malice, is there revealed. The face, in a flash, as prompted by the impulse within, changes its expression from love to anger, from hatred to remorse.

The face speaks. The voice may be silent but the curl of the lip, the flash of the eye, the elevation of the nose, the flush of the cheek, the frown of the brow, tell the story. The character analyst will tell you how color, texture, and type of features reveal to you secrets of temperament, disposition, and other mental characteristics. But before mental analysts or applied psychologists had announced their theories a theologian, Horace Bushnell, declared: "Every face accurately represents the man behind it." So Ruskin has said, "Every right

action and true thought sets the seal of beauty on person and face." There is good psychology as well as high compliment in Richter's tribute to a friend: "His face was a thanksgiving for his past life and a love letter to all mankind."

The actor studies to make his facial expressions accurately responsive to the mood of mind and soul, until his face becomes a stage on which he can summon at will the counterfeit expression of the whole gamut of human emotion from the tenderest love to incarnate hatred. If the actor does not feel what his face seems to express, then he wears for the moment a mask, a false face, a play face. So in life there are false faces, assumed for the purpose of deception.

Hamlet knew the art to find the mind's construction in the face and the impossibility of keeping the truth from the face in sudden excitement. He arranged a clever trap for King Claudius, who poisoned his father, by having the scene of the murder acted by the players in the presence of the guilty king. He said, "The play's the thing wherein I'll catch the conscience of the King." And he did.

Jesus had the art to find the mind's construction in the face. He saw through the sanctimonious faces of the Pharisees to their designing hearts. "Hypocrites," he cried, "outside you are like whited sepulchres, but inside you are full of dead men's bones." Hypocrite means false face. Many of the Pharisees were

play actors at religion, but Jesus detected them. Long before, Isaiah had written, "The show of their countenance doth witness against them."

At Saratoga one summer I went into the great hotels and listened to the band concerts and looked at the men and women—women richly dressed, bedecked with lace, gold and diamonds, but oh, such weary, meaningless, vacant, vulgar and abhorrent faces!

Oh, yes, my friend, with skill you can detect the amorous face, the innocent face, the honest face, the deceitful face, the crafty face, the brutal face, the hypocritical face, the saintly face. You cannot have a stingy soul and look out of a generous eye; you cannot live an evil life and visage saintliness. Compare the Rogue's Gallery and the Hall of Fame, and you will have a startling piece of evidence of how truly the face mirrors the soul. The delicate sensitive soul and exquisite refinement of nature is pictured in the face of Mendelssohn as is coarse, stolid and sinister brutality in the face of Nero. The care and anxiety of an arduous life made the rough outlines of the face of Abraham Lincoln gaunt and haggard. His was a homely face. But when he spoke, it lighted up with an expression that made it winsome and radiant for a noble soul was there revealed.

Let us apply our thesis to Jesus himself. His face mirrored his soul and became the sum total of his self expression. The face of Jesus Christ! Artists have tried to depict it on canvas: sculptors have tried to chisel it in marble and poets have exhausted vocabulary to describe it. All have despaired. No photograph of it was ever taken. Tradition has it that St. Luke once painted a portrait of the Master. The Church of St. Bartholomew in Genoa and the Vatican Library at Rome both claim to have this original. There are paintings of the face of Christ, dating back probably to the second century, and most artists have followed these traditional conceptions in producing these portraits of Christ which are among the most precious treasures of mankind.

The face of Jesus Christ! Who can tell what it looks like? Aside from the few lines here and there in the New Testament, contemporary literature is silent, unless the description in an epistle sent by Publius Lentulus to the Roman Senate be considered genuine, which declares the face of the Nazarene "of singular beauty surpassing the children of men."

I am going to attempt the impossible. By applying psychology and with the aid of a few passages from the Gospel, I will try to construct for you the face of Christ!

I. His was a determined face. The high cheek bones, the broad brow, the firm chin would all indicate this. But there was firmness without hardness. Determination there that was irresistible. We read, "Steadfastly he set his face toward Jerusalem." We know there was no holding him back. Through Peter on another occasion we read: "No man after I first ask him any question." It was a determined face that drove the thieves out of his Father's house. It was a face that bore marks of the early wilderness temptations, and

which bespoke unflinching loyalty to duty, devotion to the right, and steadfastness to high ideals.

II. It was a compassionate face, tender, wistful, mild, sympathetic, loving. The delicate lines of his mouth, the softness of the eyes would tell this. Tears stained his cheeks at the grave of Lazarus, and the Jews who stood about exclaimed, "Behold how he loved him!" Mark reports that Jesus looking upon the rich young ruler loved him. Though the countenance of the ruler fell at the price Jesus asked for discipleship, yet one can well imagine that wistful look of Jesus must have haunted him forever. On the other hand Zaccheus, who had climbed a tree to get a look full into the face of Jesus saw that in the Nazarene which touched his flinty heart in an instant and he vowed repentance: "The half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him fourfold!" And how compassionately beautiful that face must have been to children who instantly recognized his sweetness of soul and to mothers who in direct need put their full trust in him.

III. It was a convincing face. His whole countenance must have been witness to that. "He knew what was in man." He called men and they obeyed him. His eyes at the time must have pierced the very soul, as when Peter said, "Depart from me for I am a sinful man, O Lord." But the face of Jesus inspired men and women to their very best, as John who leaned on his bosom or Mary who broke the alabaster box on his head, or Peter himself who cried at the end, "Lord, thou knowest that I love thee!" Pilate after looking in his face declared, "I find no fault with him" and the Centurion looking upon his crucified face cried: "Surely this was the son of God."

IV. It was a submissive face. We read "he fell on his face" in Gethsemane. This was in submission to God's will. Again his face was blood smeared from the crown of thorns pressed on his brow. He was struck in the face and spat upon. J. M. Barrie writing "How my mother got her soft face" says her "nature had been softened by sorrow and self forgetfulness, and patience and submission and her limitless love." Jesus in pouring out his soul unto death was refining his face as by fire.

A determined face, a compassionate face, a convincing face, a submissive face, all these descriptions fall singly and together, to portray the glory that shone in that face. When aglow in self expression, it was illumined.

V. Yes, it was a radiant face. At the transfiguration we read "his face shone as the sun," and that his garments were translucent and glistening. But his garments were no more translucent than his face, which revealed his radiant soul, radiant with youth as a boy in the temple searching his Father's purpose, radiant with solemn determination as he pushed on toward Calvary, radiant with compassion as he ministered to all who labored and were heavy laden, radiant with conviction as he rebuked evil, radiant with submission as he did God's will, and radiant with the glory of God as he revealed the Father to mankind. It was the wondrous light in the face of Jesus

that helps us to understand the power that made him "The Light of the World."

The sick, the sin-stained, the suffering, looked into his face and were transformed. How the divine sunlight that filled the soul of Jesus and mantled his face in a glory such as was never seen on earth or sea, or sky, radiated life wherever its rays fell. The face of Jesus was the window of heaven. People looking into the face of the Nazarene saw God mirrored there, and all abnormality of body or spirit was burned out. It is the divine intention for such a light to shine in the face of every erring, stumbling, struggling child in the world. Jesus who said, "I am the Light of the world," said to his disciples: "Ye are the light of the world."

VI. Finally, let us make an individual application of our thesis by asking the question: How May I Have an Illuminated Face?

Do you recall that day as a boy, as a girl, you "made up a face," or you were crying and mother said, "What if Jack Frost should freeze your face now? How would you like to go through life with a face like that?" The psychology was better than mother knew, because constant sullen self expression will result in a sullen countenance, or constant cheerful self expression will result in a sunny countenance. There was good reason for mother to try and change the woeful expression of your face into cheer again.

Suppose your face tonight, after all the years, bears the mark of dissipation, despondency, defeat. Is there any power to change it? Yes, the greatest power to work magic on such a face is the power of great emotion, the power of new affection. Listen well to the words of Paul the Christian psychologist. "For God who commands light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God," yes, the same light of the knowledge of the glory of God "that was in the face of Jesus Christ."

If contemplation of the wounds in the hands of Jesus could cause like wound prints to appear in the hands of St. Francis how much more will the possession of Christlikeness transform your face. When the Magdalene was changed from a demon-possessed woman to an angel-purposed disciple her face must have reflected new glory. Those who knew the drunken opium-besotted "Mulberry Street Bummer" say they would never have recognized her six months after her conversion at the Door of Hope so great was the change wrought. The transformation of countenance of the John Bunyan's, John B. Gough's, Francis Murphy's and Jerry McCauley's ran the whole range from the Rogues Gallery to the Hall of Fame. Any one who has seen the hard dark stolid faces of the natives of India transformed into radiant expression by "the light of the knowledge of the glory of God" knows what this means. I heard a great American once say, "As a student I studied Christian evidences; as a college president I taught Christian evidences, but when I looked into the transformed faces of the native Christians in India, I saw Christian evidences!" It is possible to make your face luminous, radiant,

beautiful because it is possible for a redeemed soul to be mirrored there.

What is the best beauty prescription in the world? It is not some facial exercise or cosmetic, but what my friend John Rhey Thompson used to call the transfiguring facial power of prayer. Try it. I know nothing equal to prayer to give an illumined face. It was while at prayer Jesus himself was transfigured.

Prayer through association with Christ is the touch-stone of a radiant face. How glorious are the proofs. It was said by those who received visits from Phillips Brooks in the sick room, that just to see his face, though he spoke no word was a healing balm. To those who listened to him in Trinity Church he often seemed inspired, his face of marvelous power and refined beauty fairly glowing—itsself a sermon on beauty. As Tennyson once said of such a personality, "We saw the God within him light his face." The dying Bunsen said to his wife as she bent over him, "In thy face I have seen the Eternal." Pray God some one may see the Eternal in your face. It is possible. It is a natural result of walking with Christ. Faces make the world's faith, giving evidence of things not seen. The Christ-lit face becomes a Shekinah of God, and makes Christ visible to the world.

WAITING ON THE LORD

"But they that wait on the Lord shall renew their strength," etc. Isa. 40:31.

Contrast verses 28, 29, 30! After the coal of fire was applied, mounting up with wings. An extraordinary and ordinary inspiration.

I. What is it to wait on the Lord?

1. Illustration of the waiter on some notable. Valet. Maid. Secretary to the President. Hindenberg yields to Ludendorff: "Was sagst du." The Christian looks up to a Greater.

2. Not mere waiting, as the virgins. But active, obedient servant. Nehemiah—Joseph Daniel. Waiting on kings; waiting on God.

3. Christ our King. What should we do but wait on him? Study to be approved. Prayers to and through him. Appeals and worship. Serve him in Christian fellowship, through the means of grace and the Church.

II. The effect of worship and spiritual service.

1. Mount up, run, walk—according to circumstances. The descending series merely formal. To walk may require more grace than to run. Errands for Christ and the kingdom.

2. "Mount up with wings"—give reasonable rein to the feelings. "Rise my soul and stretch thy wings," etc. Feelings and emotions have their proper valuation. But the merely emotional man or the merely formal church member had better look out here!

3. Another result from waiting on the Lord—renewal of strength. Spiritual life quickened. Heart's horizon enlarged. Reconstruction in holy purposes and more satisfaction and joy in religious service.—Rev. G. W. McSherry, New Berlin, Pa.

Prayer Meeting Department

I. LIFE IN TRUE PROPORTION

Suggested Hymn: "Jerusalem, My Happy Home."—J. Montgomery.

Scripture Reading: I Kings 5:1-18.

Motto Verse: "Seek ye first the kingdom of God, and his righteousness." Matt. 6:33.

Key Verse: "A month they were in Lebanon, and two months at home." I Kings 5:14.

The great work which Solomon was raised up to do was the building of the temple. His wealth and wisdom were given him to qualify him for that. In this chapter we have an account of the preparations he made for that and his other buildings. Gold and silver his father had prepared in abundance, but timber and stones he must get ready, and about these we see him treating with Hiram, king of Tyre.

Palestine was then, though probably not to the extent that it is now, practically a timberless land. The houses in Jerusalem and Hebron and most of the villages of Palestine, as we see them today, are built almost entirely without wood. Even the ceilings are stone-arched, because of the scarcity of timber large enough and strong enough for beams. But much wood was used in erecting the temple, and in Solomon's palace and other buildings. This timber was brought from the Lebanon mountains, in the north, floated to Joppa on rafts, and carried from there to Jerusalem. The chapter in which the account we are studying is found, tells of the amicable correspondence between Solomon and Hiram, King of Tyre.

Tyre was a famous trading city that lay close upon the sea near the northern border of Palestine. Its inhabitants seem never to have been at enmity with Israel, and David and Hiram lived happily as neighbors. Indeed, it is said of Hiram that he was "ever a lover of David." We have reason to believe that he was a worshipper of the true God, and had himself renounced, though he could not reform, the idolatry of the city.

But some of the workmen employed, especially in the more easy and honorable part of the labor, as felling the cedars and helping to square them, were Israelites. They worked in conjunction with Hiram's servants. They were in number thirty thousand, called to this special work by Solomon. But he did not require them to spend all their time in the mountains of Lebanon or in work for him and his people. He employed only ten thousand at a time, so that for one month's work they had two months' vacation both for rest and for the dispatch of their own affairs at home.

Though this whole narrative is very interesting, let us follow it no further, but seek to learn two or three practical lessons from this one incidental statement: "A month they were in Lebanon and two months at home." Let it suggest to us the thought of the true emphasis of life, or life in its true proportion.

I. There is a lesson for us here, we think, concerning the importance of home and family. "Two months at home." Palestine was where home was, and the claims of the family demanded one month for Lebanon and two months at home. As some one has well said: "The home is the true unit of value; the family, not the individual. The strong nations today are the nations with homes. The love of home is the strongest and most lasting of all pure passions." Good homes are the hope of the world. Everything that is good in the church or in society is first planted and tended and shielded and nurtured in good homes. The Church began in a godly home, and it will continue best and prosper most where home-life is the strongest and purest. The strength, the perpetuity, the destiny of our own and of every other nation rests upon the homes established in accordance with

the law of God, guarded by parental authority and sanctified by parental love. "Two months at home." Life is not in true proportion that does not take into full account the claims of home and family. The man without a home is not half a man, and the man who does not do his duty toward home is worse than an infidel.

II. Again, there is a lesson, we think, in this incident concerning the importance of the claims of country and patriotism. Palestine was the fatherland to these Israelites, and the claim of country demanded one month for Lebanon but two months for home. Solomon inaugurated a policy of expansion and there was risk that the wider world, and this foreign work, would lure the Hebrew away from the land of promise. So with us; work today, money-making, the excitements of speculation, tend to undermine our sense of duty to our country. No country can afford to lose her ablest citizens. The despot and the demagogue get their chance when the good men are busy with the cedars of Lebanon, instead of casting their ballots in Jerusalem. The true Israelite of today, the one who would serve God and his fellow-men, must be true to home and true also to country and all the claims of the most exalted patriotism. He must be willing, if need be, to make greater sacrifices for his country's good.

III. Once more, there is a lesson in this incident, we think, concerning the importance of the claims upon us of religion and the Kingdom of God. Palestine was not only home and country to those Lebanon workers, but it was also the seat of national faith. Those cedars they were cutting were for the temple, for the sanctuary of God. Christianity localizes religion. He who has no country ceases to be human; he who has no church ceases to be civilized; he who has no church ceases to be religious. Christianity does not claim that for its religion a man should give up labor, home and citizenship. On the contrary, it raises these by associating them with itself. It was this of which the Hebrew Lebanon worker was reminded when he said: "One month here, and two months at home." It was this same lesson Christ was teaching when he said: "Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God." The only way in which we can obey God and act wisely is to do exactly what he tells us, and put first things first. "Seek first the kingdom of God and his righteousness." Be careful about the emphasis of life. Be careful to live it in true proportion, giving God the first place; then fellow his requirements. That will bring success in every department of life.

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II. GLADNESS IN GOD'S REIGN

Suggested Hymn: "Lord of all being, throned afar."—Oliver Wendell Holmes.

Scripture Reading:—Isa. 40:1-31.

Motto Verse: "My grace is sufficient for thee." 2 Cor. 12:9.

Key Verse: "Alleluia, for the Lord God omnipotent reigneth." Rev. 19:6.

These words will be uttered as the glad shout of heaven at the marriage supper of the Lamb. Some people are afraid of the fact that God reigns. Some, indeed, wish that he did not reign. In view of the awful prevalence of present evil, none of us can see how he is yet to bring a culmination of good through his reign, though we believe that he will. But these glorified men and the angels, standing within the precincts of heaven, placed in a position to know, seeing the full culmination of blessedness through the wondrous plan of God, will shout in full chorus of praiseful assent: "Alleluia, alleluia, for the Lord God omnipotent reigneth;" and I doubt not that one of the very richest experiences that could come to us in this

present time, would be a full realization of the glad fact that God does reign,—that the Lord God omnipotent reigneth.

Now, like every other truth, this one is either alarming or consoling according to the way in which we stand related to it. God's friends shout it with an "Alleluia." Those who refuse to honor him, must tremble before it.

I. First, "the Lord God omnipotent reigneth," let his enemies tremble. And God has enemies. This whole world of idolatrous and infidel ungodliness hates the high and holy Jehovah. They hate his laws; they hate his people; they hate his Church; they hate his ordinances; they hate his very being; and it is their highest aim to bring themselves, like the fool, to say in their hearts, "There is no God." They set themselves to disprove his very existence, to deny his power and his providence; to substitute chance, or fate, or necessity, or cold natural law, or some great physical force or resistless energy,—in fact anything rather than acknowledge that it is God who "doeth according to his will in the army of heaven and among the inhabitants of the earth;" that it is the Lord God omnipotent who reigneth.

On the front of the great Downing Hall, in the north of Wales, is this very suggestive inscription. In English translation it reads: "Without God, without all; with God enough." Yes, if we are without God we are without all; while the divinely inspired and opposite truth is, "If God be for us, who can be against us?"

II. "The Lord God omnipotent reigneth;" let his friends shout "Alleluia!" The truth that God is omnipotent in its application to his people is always joyous. If we have spoken of this attribute under the figure of a cloud, then like every cloud that floats above our heads, it has a whole heavenward side all bright and beautiful and glorious. If to his enemies God is an almighty Judge, then to his friends he is an all-powerful helper, and there is nothing too hard for him to do.

"The Lord God omnipotent reigneth!" It means assurance of success to his cause. Have you not sometimes trembled for the cause of Christ when you have thought of his great host of enemies? When you have beheld the intemperance, the saloon power, the atheism, the infidelity, the unbelief, the heathenism, all in angry league against God and against his anointed? And yet, his cause shall triumph.

"Jesus shall reign where'er the sun,

Doth his successive journeys run."

"The Lord God omnipotent reigneth!" It means instant help for his children in time of trouble. "God is our refuge and strength, a very present help in trouble."

"The Lord God omnipotent reigneth!" It means relief in every time of anxiety. How natural it is in us all, when we find ourselves or others of God's professed people in great distress or anxiety, like the Psalmist in the same circumstances, to ask the question, "Doth God know?" In such a time what a relief to our anxiety is such a word as this: "The Lord God omnipotent reigneth." Surely the thought of God's almighty presence is laden with the tenderest consolation to the Christian. He is in the constant presence of an almighty Friend and Helper. Whether wandering in the wilderness or in his quiet home, whether in storm or in calm, the Christian has an all-powerful and loving Helper. He can shed no tear that God sees not; he can breathe no sigh that God hears not; he can utter no prayer that God regards not; and there is no power in the universe. "Neither death nor life nor any other creature" is able to separate him from the love of God, which is in Christ Jesus our Lord.

III. THE IDEAL OF CHRISTIAN LIFE

Suggested Hymn: "Jesus, thy name I love."—James G. Deck.

Scripture Reading: Col. 3:1-25.

Motto Verse: "Whom having not seen, ye love." I Peter 1:8.

Key Verse: "For to me to live is Christ." Phil. 1:21.

Some one has well said that the chief reason why Christianity does not yet pervade the world is that Christ does not yet pervade the life of Christians. But Christ did pervade the life of the Apostle Paul, and it was no boast, but a loyal acknowledgement of attachment to Christ and of the main motive that moved him in all that he did when he said, "For to me to live is Christ." Changed and varied as the scenes about him might be his heart was always the same, as true to its one grand object—and far more steadily—as the magnetic needle is to the pole. A miser might forget his wealth, a watching mother might for a brief instant forget her dying babe, but the Great Apostle was never from under the influence of the Master he served and to the magnifying of whose life he gave his own. His life was leavened, pervaded, moved, dominated by his thoughts of feelings toward, and devotion to Christ, so that he spoke with a truthfulness of which words were a poor expression, when he said, "For to me to live is Christ."

I. By these words we have no doubt he meant to say, "To me to live is to love Christ." To some people to live is a man for a man, a man for himself. But that is not really living. Our life is really what we love, and if we do not love we do not live. No one has begun to live whose whole existence has been consumed upon the self-life. To know life as worth living we must have something or somebody to live for. That gay, merry, thoughtless, careless young girl you knew, whose life seemed almost useless, except the delight it gave you just to see her, has been transformed, revolutionized by the sweet seriousness of wifehood and motherhood. A little helpless being has fallen into her arms, and looking up through its blue eyes says, "Take care of me;" and if her thoughts and emotions could be put into speech she would say, "For to me to live is my darling." It is a wonderful transformation love works in human souls. "Life is indeed more than meat and the body more than raiment." Life is love.

But this principle of our life is greatly intensified when we become the subjects of a holy, divine affection,—when one can say, "The love of Christ constraineth me," or "For to me to live is Christ." A great affection had enthroned itself in Paul and it took possession of all his powers, body, soul and spirit, and Christ became not alone the end and constraining motive of his life, but very life itself. In the same way and to the same degree should the love of Christ and love to Christ dominate the life of every Christian, and it is a most blessed fact and experience when they do.

II. But by these words Paul meant, no doubt, again to say, "To me to live is to become like Christ." Christ was not alone the author of his life, the sustainer of his life, the law of his life, but he was the ideal of his life, the pattern of his life, and he could truthfully have said: "To me to live is to reproduce Christ." What a noble ideal the Christian has to work toward! He can say, "I have set the Lord alway before me," and then, as the student of art places himself before the canvas of some great master and tries to reproduce it, so he tries to reproduce the lines and features and elements of beauty which he sees in his Saviour. Then he can say, "For to me to live is Christ"—to become like, to reproduce Christ. To be sure, no one can succeed perfectly, but oh how happy he is in trying! And how life does become enobled in the effort!

III. Paul no doubt meant by those words to say also, "To me to live is to lead others to love and become like Christ."

It was said of Thomas Pett, a noted English miser, that his pulse rose and fell with his funds, and that he never lay down or rose up without blessing the inventor of compound interest. Of course he made money, for he gave himself wholly to it.

Let us not forget that the same single-mindedness would make us all rich toward God. It was a unity of purpose like this, only infinitely more noble, that ruled in the mind of Paul, and it made him tremendously in earnest and wonderfully successful in winning souls to his Saviour.

Are we absorbed in an all-controlling desire to lead others to know Christ, to love Christ, to become like Christ?

IV. What Paul very plainly said was also this: "To me to live is by and by to die and then to be with Christ." To him to live was to love Christ, to try and become like Christ, but this was all to be crowned and glorified by and by through his dying and going to be with Christ. To die is gain." He knew that if to live was Christ then "to depart and be with Christ" would be "far better."

Just before John Calvin died he wrote to a friend: "My respiration is difficult, and I am about to breathe the last gasp, happy to live and die in Jesus Christ, who is gain to all his children in life and death." He felt what Paul felt and what it is the privilege of every Christian to feel who finds his all in all in Christ. Whether we look back upon the past, now at the present, or forward into the future; whether within or without, behind or above, or beyond to the consummation, it is the blessed privilege of every Christian to see "Jesus only" and to rejoice in him as not only his lover and friend, but as his present and eternal Saviour.

* * *

IV. MOTIVES TO CHEERFULNESS

Suggested Hymn: "Awake my soul in joyful lays."—Samuel Medley.

Scripture Reading: Prov. 3:1-35.

Motto Verse: "He that is of a merry heart hath a continual feast." Prov. 15:15.

Key Verse: "Be of good cheer." John 16:33.

As a little girl was eating her dinner the golden rays of the sun happened to fall upon her apron. Putting her spoon to her mouth she exclaimed: "O Mamma, I have swallowed a whole spoonful of sunshine." We believe it would be an excellent thing, doing more good than food or medicine, if a lot of us professed Christians could swallow not one but many spoonfuls of sunshine. "A merry heart," the wise Solomon says, "doeth good like a medicine," and we believe that a little "sunshine in our souls" would not alone do us good, but would be the means of good to thousands of others who might be made better and happier through our cheerfulness.

What are some of the motives that ought to influence us to cheerfulness?

I. One, though by no means the highest, is that others have troubles as well as we. Your neighbor may not have your troubles, but he has troubles, just the same. And rich and poor, the high and the lowly, alike do not escape them. If you wait until you have no trouble in order to become cheerful you will never be cheerful. So our advice is just to remember that everybody has troubles, and cheer up and ear your troubles bravely and with a hopeful heart.

II. Another motive to cheerfulness is this—that you may not be as bad as you think. You may have been making the mistake of magnifying your troubles. You may really be in a much better condition than you suppose. Your troubles may be partly imaginary. We knew a woman who had kept her bed for twenty years, who, at an alarm of fire, leaped from her bed and rushed out into the street. We are glad to say that she was not so foolish as to take to her bed again. She was not in as bad shape as she thought she was. So it may be with you. Cheer up! Get your mind off your troubles. Do not think about them. Think of the bright things in life. Think gratefully of the good things you have, and be cheerful.

III. Another motive to cheerfulness is that it will pay well. It is profitable to you. Some one has well said: "Of all the virtues cheerfulness is the most profitable. It makes the person who exercises it happy, and renders him acceptable to all he meets. While other virtues delay the day of recompense, cheerfulness pays down." It prolongs life. Dr. Marshall Hall, we are told, frequently prescribed "cheerfulness" for his patients, saying that it was better than anything he could get at the druggists. "Mirth is God's medicine," says a wise writer, "and everybody ought to bathe in it." It was a favorite

saying of Bancroft, the historian, who was a vigorous old man at ninety, that the secret of a long life is in cheerfulness—in never losing one's temper. Modern science shows that our mental moods have power to produce disease. Our personal well-being and desire for length of life should prompt us to a life of cheerfulness.

Cheerfulness also secures us friends. We all love the cheerful man, woman or child. We shun the gloomy and melancholy. We may pity them, and wish them well, but we do not love them, we do not enjoy being with them, and avoid them as much as our consciences will allow. It will pay you well in friends and appreciation for you to be full of good cheer. "The cheerful live longest in years and afterward in our regards."

Cheerfulness also increases our enjoyments. "I have been told," says Southey, "of the Spaniard who always put on spectacles when about to eat cherries, in order that the fruit might look larger and more tempting." We all know the power of good cheer to magnify every enjoyment. It would pay us to cultivate this grace more.

Sidney Smith once said: "I have gout, asthma, and seven other maladies, but—am otherwise very well." John Wesley said: "I feel and grieve, but, by the grace of God, I fret at nothing."

Then, too, it honors religion. The spies that went over into Canaan and carried back of the good fruits of the country, thereby invited the Children of Israel to go forward and enter into the Promised Land. By our cheerfulness and faith in God under all circumstances we honor him and his religion and give a winsome invitation to others to enter into the land where such desirable fruits abound. A cheerful Christian shows to the world that he serves a good Master.

A great variety of motives, therefore, move us to this grace of cheerfulness, especially our own well-being, our regard for the dear ones of our households and all about us, and loyalty to the divine Master we serve.

"Blessed are the joy-makers."

"Tis always morning somewhere, and above
The awakening continents, from shore to shore,

Somewhere the birds are singing evermore."

* * *

REACHING NEWCOMERS

The churches of Denver, Colorado, have united in a movement to send a letter to each newcomer in the city in all cases where the names can be obtained. The letter contains a welcome to the city and an inquiry concerning the newcomer's religious connections. Thus the newcomer is put in touch with church activities that will be of interest to him.

ENCOURAGING THE FAITHFUL

How would it do to send some of our faithful members a little card with such a message as this: "The Pastor wishes to express his appreciation of your constant encouragement. The honest fellowship of our church gladdens and cheers. Yours affectionately . . . ?"

THE SUNDAY NIGHT AFTER-CHURCH SOCIAL

Some churches tried it last year. Some more are planning it this winter. Where do our young people find their social life? If you have a cozy parlor or lecture room in the church, the right sort of invitation will bring large numbers together. This, then, is the Church's opportunity.

MAKING FAMILY PRAYERS INTERESTING

Especially For Children

V. P. LOOPS, Austin, Colorado

Have you ever been embarrassed by being called upon to pray publicly when you felt that you couldn't? Or have you been in a meeting where voluntary prayers were called for and so few responded that the pauses were painful? I have, and I have decided that the time to teach persons to pray publicly without embarrassment is in early youth.

One home I often visit follows a custom which might with profit be observed in many homes. The mother gathers the children around her at an hour when interruptions are not likely to occur. Each one of the circle has a Bible and the mother has in addition a geography, a missionary prayer list and a concordance.

A regular course of reading is followed, even the youngest participating, and the mother explains references to oriental customs, animals, costumes, etc., as they are suggested by the Scripture reading.

Interest in missions is in direct proportion to knowledge. It is an easy and pleasant task to familiarize oneself with the workers and the stations of one's own denomination. The missionary list is next taken up and the names for the day are talked over.

The geography comes in use now as the country is pointed out where this or that missionary works and any bit of interesting information about the country or the workers is eagerly welcomed by the children. It is not long before mother and children feel really acquainted with the various workers and are more or less familiar with the needs of schools, hospitals, dispensaries and other lines of work.

All this information makes definite prayers a natural sequence and after the children's questions have been answered they are ready and eager to pray for that day's missionary and his station.

It is most valuable training for children to have a chance to meet missionaries and other prominent workers as often as possible for they remember a personality much better than a bit of information about a stranger.

In this particular home of which I am telling, there are four children from six to thirteen years of age and each one prays intelligently and earnestly for missionaries, friends, family and local church. The mother explains the needs or special interests in church such as revival meetings or raising of special funds, or sickness or trouble among friends and the children remember the same in their prayers. They pray without the slightest embarrassment and the breadth and intelligence of their interests would put many an older Christian to shame.

The six-year-old prays for the Russian famine sufferers, the Armenians, the people of "what is that country like a boot, Mother?

Oh, yes, the Italians." Frequently he finishes with "And don't let there be any more war."

These children love the hour for prayers and beg for it with as much interest as some do for movies. Such training continued as they grow into adolescence will fit them for further work. They grow into it so gradually that there is nothing strained or precocious about it and when the time comes they are ready to take an active and intelligent part in carrying on the church activities.

CHURCH USES ORIGINAL METHODS

During a recent evangelistic campaign in the Marlborough Presbyterian Church of Kansas City, Mo., some original and effective methods were inaugurated by Evangelist Rev. J. L. McKee and Pastor Rev. R. H. Rolofson.

At a children's meeting it was agreed that the person coming alone should be classed as a "Buck" Private. He who brought only one other person should be a Corporal and so on up the military scale. The one bringing the greatest number should be Generalissimo. This honor went to a ten year old girl who brought 56. At this one meeting over 50 children gave their hearts to Christ. Many of these with a number of adults were added to the church on Mothers' Day.

At another session of these meetings, "Old Sister Grouch" was burned. A dummy representing the Spirit of Gossip, Revenge and other maladies common to earthly beings was placed before the audience. After being thoroughly consigned to lowest depths by the Evangelist, Sister Grouch was placed at the door. Each person put into her mouth, as he passed out, a slip of paper on which he had written his particular grouch. The old hat was then burned—grouches and all. Quietly some of the youngsters purchased an urn. In this they placed the ashes of the departed sister. On the closing night of the campaign the Evangelist presented to the Pastor this urn as a memento of the occasion and its significance.

During the present pastorate of two years duration the membership of Marlborough Church has doubled, the budget has trebled and a site for a new building has been purchased.

ABSOLUTELY LOST

Old Gentleman: "What are you crying for my little man?"

Boy: "Boo-hoo! I'm lost! I'm lost!"

Old Gentleman: "There, there, my boy. You mustn't give up hope so soon. Where do you live?"

Boy: "I don't know. We moved today. Boo-hoo."

Old Gentleman: "Well, what's your name?"

Boy: "Don't know that, either, M-m-mother married again today."

Religious Review of Reviews

Next Year's Immigration

From the Department of Labor comes the list of allotments of immigrants from foreign countries who will be admitted to America during the coming fiscal year. Under the law the number is fixed to three per cent of the number of nationals of the various countries residing here at the taking of the last census. The total for the coming year of admissible immigrants is 357,903, which is in excess of last year's total, which was 355,825. The quotas from the principal countries as fixed by the Department of Labor, under the law are: Austria, 7,451; Belgium, 1,563; Czechoslovakia, 14,357; Germany, 57,607; Italy, 42,057; Norway, 12,202; Poland, 21,076; Rumania, 7,419; Russia (European and Asiatic), 21,613; Sweden, 20,045; United Kingdom, 77,342; Turkey (European and Asiatic, including Smyrna region and Turkish Armenian region), 2,238; Greece, 3,294; Hungary, 5,638; Denmark, 2,519.—*Christian Advocate*.

NEWS

In order to help the Sunday Schools to do their full part toward the enforcement and extension of prohibition the Lincoln-Lee Legion, the abstinence department of the Anti-Saloon League, has already begun to enlist schools for the observance of World's Temperance Sunday, November 5 next, as the biggest temperance day celebration in America's history.

Among the plans is the issue of a dozen placards, each 11 by 21 inches, with quotations from Abraham Lincoln and others, like these: "If we obey only the kind of laws we like,—that means anarchy";

"Any law looks blue to the man who wants to violate it; and all that any criminal asks is to be let alone";

"If the boys and girls of the present day are taught and trained to observe the law, there will be less need for law enforcement a generation hence."—*Record of Christian Work*.

Trinity Church, New York (Protestant Episcopal), has recently celebrated its 225th anniversary.

At \$5,000 each, our tobacco bill each year would build 280,000 homes and, counting five to each family, supply homes for 1,400,000 people. We are annually snuffing, spitting, and smoking up two cities the size of Greater Pittsburgh.—*C. E. World*.

The Tobacco Leaf says that a ton of tobacco withdraws more than a hundred pounds of mineral constituents from every acre of land on which it is grown. This is an astounding waste of material, which must be of great value to the soil, as seventy-five per cent consists of calcium and potassium salts, and fifteen per cent of magnesium and sodium salts, including nearly five per cent of phosphoric acid.

From various sources it is estimated there were 20,000,000 drinkers in the United States before the country went dry. Of this number there are 1,500,000 who drink occasionally now, and another million of old drinkers who imbibe whenever they can get it. If there were 20,000,000 drinkers when liquor was accessible—and it is doubtful; and if there are 2,500,000 drinkers now, more doubtful, then 17,500,000 former drinkers have quit—a wonderful record. Only 15 per cent of former drinkers are drinking now, and these are drinking but 5 per cent the quantity of liquor that was formerly consumed, while the entire drink bill of the nation has decreased \$2,000,000,000 a year.—*Harrisburg Churchman*.

Thirty-seven retired ministers in one of the New York conferences of the Methodist Church, all of them far advanced in years, were recently

asked if their experiences in life had "modified in any appreciable degree the statement of their early belief in Jesus Christ." The paper reporting the incident says that every man of them responded with an emphatic negative. Some of them "acknowledged changes in their conception of technical theology, but no such changes had affected their faith in Christ except to intensify their conviction that he is everything that the gospels and the epistles declare him to be." Coming from such a source, and with such a wealth of experience back of it, this is a significant and comforting testimony. "The surest of all Christian certainties is Jesus Christ, and they who are sure of him will not be seriously uncertain on any basic fact of faith." * * *

A lecturer, speaking of a man chained to an extravagant habit, said:

"He claims he is acting conscientiously, but he is not growing into a better man. He is not in the line of evolution. I know people who say that a man's first duty is to obey his conscience, but I say it is not so,—his first duty is to instruct his conscience. Now since conscience controls such a large percentage of our thoughts, words and deeds, the three things that enter so largely into growth of character, shouldn't we make it our business to see that conscience grows more and more sensitive?"—*Record of Christian Work*.

Not always are the economic consequences of a sermon as vividly evident as they were in the Dartmouth College community recently, when Rev. H. A. Jump, of Manchester, N. H., happened to be the preacher. It was Mothers' Sunday, and in the conclusion of his address to the 1,300 boys, the preacher urged them to remember "mother" with a phone or telegraph message that evening before they retired. In consequence the little telegraph office was literally swamped with unexpected business after supper. The operator confessed that the volume of messages quite surpassed any record since she took over the office. And the telephone wires were similarly overcrowded. One person trying for Boston was told that there were 25 calls for the "Hub" listed ahead of his. Wouldn't the preachers be amazed if all their sermons had so immediate and astounding effect upon the world's business?—*The Congregationalist*.

Hot weather makes cold things seem twice as good. In the country it is hot, but in the city, where the brick buildings and the concrete walks and pavements soak up the heat and hold it, it is hotter. So ice cream and more ice cream is in demand, until it is estimated that one hundred thousand dollars a day is spent for it in New York City. And many of these sales are two and three cent dishes from street vendors on the East Side. Pennies do count up whether they go for sundaes or missions.—*Christian Advocate*.

A lady, who for a quarter of a century was at the head of a large London hospital, made a point of being with every patient dying at the hospital when the last hour was at hand, and it was her experience that in the vast majority of cases life ebbed away as quietly as if the patient were falling asleep. Very rarely indeed was there any violent struggle, and not once had she seen any sign of the death-agony in the description of which some novelists seem to revel. Now and then there came into the eyes, at the very last, a wonderful look, as if they were witnessing something inexpressibly beautiful. When this had been the case the dead face, even when it was that of an old man or woman, or one who had suffered long and severely, retained a radiance rarely seen in the face of any living being.—*Record of Christian Work*.

Off Duty

Usually you can take the grade of a man by his employment of his idle hours. Not the things he does, on duty, but the things he permits himself, off duty, tell the kind of man he is. Never before was there so great need for relaxation, and never before so many ways to relax. But it is well to remember that the tiredest part of a man is not his body, but the soul of him. And we need to inquire, oftener than apparently we do, whether our diversions really rest the soul. There was Luther with his favorite musical instrument; and Ole Bull hanging over a cliff that he might catch the deep overtures of the sea; and Gladstone chopping trees in the forest at Hawarden; and Tennyson climbing to the eyrie of his favorite house; and my mother with her open Bible and the far-away look in her eyes. Always need for a place of retreat and repair. Personally, I do not think the Atlantic City way is the best

way to restore and restack jaded spirit. Recreation is there but not true rest. Better a brook to sprawl beside, or a hill to climb, or a good book, or a friend to commune with—and God. The old invitation is unannulled: "Come unto me and I will rest you."—George Clarke Peck.

General U. S. Grant's mother was a member of a Methodist church which had for its pastor at the time of her death the Rev. Howard A. Henderson. As Dr. Henderson had been an officer in the Confederate army, he felt some delicacy about officiating at the funeral of the Union commander's next of kin. He assured Grant that he would waive his rights as pastor in favor of any minister who might be selected to conduct the funeral services. But the General answered, "No man will be asked to conduct the funeral of my mother except her own pastor."—Christian Advocate.

Old Black Bass

By A. B. CUNNINGHAM

The author tells of Old Black Bass as he has seen him on dusky evenings when the whippoorwill calls. Old Black Bass was the leader of his school.

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Name

Address

Expositor 8-22

E. S. Martin, agent of the American Sunday School Union in the extreme northwest, reports:

In the 12 months since March 1st, the missionaries of this Society in Oregon, Washington, Idaho, working in places not cared for by other agencies, have accomplished as follows:

Total men employed	16
Sunday Schools set in operation	173
Teachers	588
Scholars	5,229
Number brought into existing schools	717
Total brought into Sunday Schools	6,534
Visits to aid needy schools	1,032
Pastoral visits to homes	13,091
Bibles and Testaments distributed	2,747
Value of good reading distributed	\$2,589.03
Sermons and addresses delivered	2,010
Professed conversions	550
Number of Communities now cared for	500
Aggregate persons reached	26,000
Total miles traveled (largely in rural districts)	98,408

A man representing himself as "Deacon Yonan H. Danoo," sometimes spelled Danao, and a companion by the name of Abel Kanun, with "credentials" from Bishop Mar Elias, Bishop of Mesopotamia, Nestorian Church, are visiting churches, ministers and benevolent persons begging money for the "starving Chaldean children of Mesopotamia." W. Gray Jones, pastor of Central Methodist Episcopal Church, Wilkes-Barre, Pa., and Dr. Leon K. Willman, pastor of the First Methodist Episcopal Church, Wilkes-Barre, Pa., have investigated these men and examined their "credentials" and they hereby desire to warn the church of the fact that the "credentials" are fraudulent and the men impostors.—Christian Advocate.

The Rev. William Hung (Hoong Welian), a graduate of Ohio Wesleyan Union Seminary, and Columbia, returns to China this fall to take a chair of theology in Peking University. He is the son of Hoong He, a scholar and publicist of Shantung. After graduating at the Methodist Anglo-Chinese College at Foochow he came to America, where he has had a remarkable academic career, attaining Phi Beta Kappa rank, and winning valuable fellowships. He recently delivered the Horizon Lectures at De Pauw University, which had been given in former years by John R. Mott, Stephen Leacock and John H. Finley.—Christian Advocate.

An Englishman, attending a country chapel for four Sunday mornings, heard the hymn "Jesus Shall Reign," a hymn usually reserved for missionary services, given out each Sunday. He asked the clergyman the reason.

"A few weeks ago we decided to sing 'Amen' at the end of each hymn. There was a little opposition to the innovation 'in principle' and I noticed that two or three worshipers refused to join in it, sitting down with great determination before the amen was sung. So I am getting them used to it by having this hymn, which ends, 'And earth repeat the loud Amen.' You see, they sing that amen unconsciously and break their own rule without noticing it. Principle and habit are often indistinguishable."—New Music Review.

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Prohibition

The Salvation Army had to make over its "Boozers' Day" because the supply of "bums" has run short. On that day the Army used to collect all the besotted men and women from the park benches and give them a good meal, clean clothes, and a prayer. This year instead of sots the Army gave a dinner to 5,000 boys in New York. What did it? The Volstead Law, which is doing more than anything else in the world to answer the Lord's prayer, "Lead us not into temptation." Commander Evangeline Booth recently said that there was now rarely a drunken man among the two million who slept in the Army lodgings last year. "In one hostelry it was reported that 120 men who have never been known to keep a dollar more than twenty-four hours now have banking accounts of considerable size. In another hotel twenty-five men of the sort who before prohibition could not keep a dime now have deposits ranging from \$100 to \$500."—Christian Advocate.

The United States consumed 4,300,000 gallons of absolute alcohol for a population of 105,000,000, while the population of this country, numbering 47,250,000, consumed 61,000,000 gallons. It thus appears that we are drinking over twenty-five times as much alcohol per head as the United States. That is a fact that will affect the country economically before many years have gone by. If there is one section of our spending where heavy cuts could be made with profit to all classes, it is in the expenditure on alcoholic liquors.—S. S. Chronicle, London.

In a careful compilation of all replies received by the Manufacturers' Record on the Prohibition Question, the tabulation gives the following remarkable results in percentages to total:

	Per Cent
For prohibition in some form	98.50
Against prohibition	1.50
For strict prohibition	85.50
For beer and wine	7.00
Against Volstead Law or present regulation	1.25
Wants Volstead law modified75
Advocates high license or government control	1.00
Advocates dispensary system25
Undecided or noncommittal	2.75

Now Only Two States Left out in the Wet

By a vote of 33 to 24 the House of Representatives of New Jersey voted on March 9th to ratify the Federal Prohibition Amendment. It had already been ratified by the Senate. There now remain but two States which have not ratified—Rhode Island and Connecticut.

The ability of the prohibitionists to secure ratification in one of the wettest states in the Union at this late date proves conclusively that sentiment in favor of the prohibition law instead of receding has gained strength.

The New York Times in a comment on a recent statement by Mrs. Margot Asquith on prohibition, says:

"Her view of a prohibition will (when she is informed) . . . that of other sensible people—that it is neither a complete success nor a complete failure; and that such as it is, with all of its faults and failures, the large majority of the country's inhabitants prefer it to any alternative in the way of repeal or mitigation that has yet been proposed."

We agree with the New York Times in this statement. Prohibition is not a complete success and it is certainly not a complete failure.

George Bernard Shaw on Drink

On the whole I am a pro-Pussyfoot. If a natural choice between drunkenness and sobriety were possible in our civilization, I should leave the people free to choose. But when I see an enormous capitalist organization pushing Drink under people's noses at every corner, and pocketing the price, whilst leaving me and others to pay the colossal damages, then I am prepared to smash that organization and make it as easy for a poor man to be sober if he wants to as it is for his dog.

England has sorrows from which we are free. Her "alcoholic drink bill" for 1920 went up four hundred million dollars. Some prohibitionists will point out—good-naturedly, let us hope—that this increase in the whisky bill would enable England to pay interest on the five billion she owes the United States and leave something over to amortize the principal.

The Washington Star says:

A general summary of the analyses of bootleg liquor made recently by the National Vaccine and Antitoxin Institute follows:

"Of nine samples submitted, four had heavy traces of fusel oil; two had a trace of this poisonous element and one had a faint trace of it, making fusel oil a 77 per cent favorite in the entire group.

"Three of the nine—one-third—had wood alcohol, which was uncovered in special tests for this substance. One—it was supposed to be Haig & Haig whisky—had bay rum in addition to the wood alcohol and a heavy trace of fusel oil.

"In another there was found formaldehyde."

According to chemical experts of the prohibition enforcement bureau, fusel oil in sufficient quantities or taken steadily in even small quantities results in a super-powerful stimula-

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To prepare sermons week after week, select hymns, arrange services, and then preach to a mere handful of people is discouraging. Equally discouraging is to have an unappreciative, unresponsive, indifferent congregation—to have them hold aloof in financial matters or in co-operating to carry through church plans. Almost daily we receive letters telling of such conditions.

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You can have heart to heart talks with those in your vicinity, and make them want to know more about your church and yourself; you will attract more

of the young people and literally make your church the life of the community. It is really remarkable what wonderful results are brought about through the medium of the Parish Paper. Letter after letter comes to us telling us of things accomplished. In fact, it is almost a truism that you cannot be a successful pastor without a Parish Paper.

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The little time you devote to it brings fascinating and beneficial associations. You meet with business men of the community who become more interested in your church and your work. You are brought into more intimate contact with parishioners who come to understand your ambitions for the church. The church itself takes on a new meaning to them for it becomes a living thing instead of a place to go of a Sunday.

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tion of the organic parts of the body, which causes the reactive speedy decay of these organs. It specializes upon nervous systems attacks. It may eventually result in a complete nervous collapse, insanity and locomotor ataxia. There's a list of many other complications for fusel oil users, but the foregoing are the principal ones.

Wood alcohol, according to the same authorities, eats away the optic nerves, rendering blindness more of a probability than a possibility. It also gets to work on the general points of the system, creating such perilous heart action that speedy death is often the result.

Formaldehyde is a special enemy of the blood and a tissue destructive agent. It cuts into the tissues of the throat, causing pain and soreness and often results in a loss of speech.

The Bishop of London, speaking recently in that city, declared that he had the assurance of fifty-two Bishops in America that prohibition was much to be preferred to license. The sensational utterances of an occasional black sheep in a clerical coat indicates nothing so far as the opinion of any religious denomination is concerned.

BIBLE NEWS

The Bible will be broadcasted by the Westinghouse Company from their Radio Broadcasting Station in Newark, N. J., according to a statement just issued by the American Bible Society. Daily readings are scheduled for broadcasting beginning Sunday, June 11, from selections made by P. Whitwell Wilson, author of "The Christ We Forget" and other religious books, and correspondent for the London Daily News.

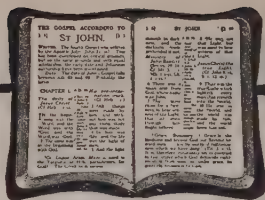
Not only must Bibles be attractively bound and well printed, but some of them must be perfumed, peppered, and poisoned as well. Bibles going to the Gilbert Islands contain in the binding glue and the paste which fastens the cover a mixture of oil of cloves, cayenne pepper and corrosive sublimate. It seems that the bookworms of the Gilbert Islands are more pious than those in other places and have a particular pleasure in devouring the bindings of Bibles, so that this appetizing and fatal menu awaits their attacks upon the Scriptures.

Twelve hundred such Bibles have been sent recently by the American Bible Society on their fifteen thousand mile journey to Ocean Island by way of Sydney, Australia.

A Romance of Bible Translation

Down in South Africa there was a young Britisher who was very keen on languages. When he went as a missionary they told him he was throwing his life away to bury himself in a black belt, and that he was a fool. But the call had gotten him, and he could never rest until he answered it, and he went. He found the dialects rich indeed, but none had ever been reduced to writing; so he decided to reduce the language to writing, to give the natives the four Gospels in their own tongue, and later perhaps the Acts. He did it, and his manuscript was completed in 1917.

He took the boat for England, but when he came through the Mediterranean a U-boat met him. His manuscript was rolled in a sack, enclosed in rubber, and put into a box. A letter giving the key to the words as he had used them for the translation was there, and a statement regarding the experiences that had come to him. When the U-boat torpedoed that liner not a living soul was saved, and the manuscript went down too. But after some weeks there drifted ashore in a lonely part of Tunis, among other things, bits of boats and dreadful wreckage, a box. It was picked up. It looked interesting. It was opened. The letter telling the story of it was shown to an American consul, who passed it on to a British clergyman; and in London last month the last page of that manuscript was completed, and the printed book goes back in the hands of an Oxford student to the tribe in Africa.—Margaret Slattery.



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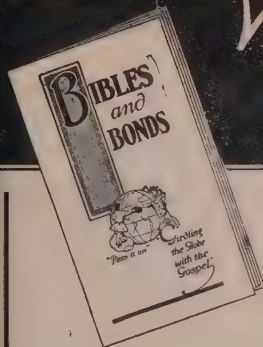
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WRITE FOR BOOKLET 63

American Bible Society

Bible House, Astor Place

NEW YORK



The New Heavens by George Ellery Hale (Charles Scribner's Sons, N. Y., \$1.50). Dr. Hale has written a summary of the latest achievements in astronomy in clear, unscientific language for the general reader. He writes about the 100 inch telescope at Mt. Wilson, 41 illustrations. What a background for a sermon on Psalm 19!

Songs Out of Doors by Henry Van Dyke (Charles Scribner's Sons, N. Y., \$1.00). Here is a little pocket edition of Van Dyke's poems in 47 pages just made for your pocket to take with you on your rambles in the woods, and on your vacation.

Funeral Management and Costs by Quincy L. Dowd (University of Chicago Press, Chicago, Ill., \$3.15). This is an unusual book and discusses burial and cremation from the standpoint of world survey. The book has for its purpose the awakening of interest to certain significant and heart-moving facts brought out by the investigation. The introduction is by Graham Taylor. This book of 300 pages will inform you, amuse you and touch your heart. Every minister should read it.

There Are Sermons in Books, by William L. Stidger (Geo. H. Doran Co., N. Y., \$1.50). This book contains 11 complete book sermons as used by Mr. Stidger and many suggestions for others. It is mighty good "stuff" for preachers to assimilate. Get the book and follow Stidger's lead.

Revelation by Dulcie Deamer (Boni & Liveight, N. Y., \$2.00). This is a story of life in and around Jerusalem during the period when Jesus died. It is a very disappointing story because the author has failed to show development of

character in the lives of the people who came into direct contact with Jesus. Otherwise the descriptions of the life of that age are vividly and sensuously told. Burris Jenkins does better with some of these phases of life in his "Princess Salome," but if one is going to read this sort of thing let him read from a master, "Thais," by Anatole France.

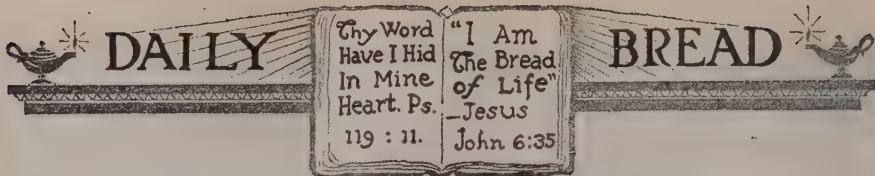
High Road to Health by James E. Kelly, M. D. (Dodd Mead & Co., N. Y.) This book is the outcome of 50 years experience. Dr. Kelly presents "Six Essentials of Health." He deals with training and self-massage. It is a wholesome, plain book, 247 pages and 24 illustrations.

Painted Windows by A Gentleman With a Duster (G. P. Putnam's Sons, N. Y.). This is a collection of biographies of the religious leaders of England treated in the same manner as those in "The Mirrors of Downing Street." There is an introduction by Prof. Kirsopp Lake. There are 12 critical studies. Among those discussed are Bishop Gore, Dean Inge, Father Knox, Dr. Jacks, Bishop Henson, Dr. W. E. Orchard, General Booth, Prin. Selbie and others. This is one of the most illuminating volumes on the status of the church we ever read. It is in the main a hopeful book.

The Psalms as Liturgies by Dr. John P. Peters (Macmillan Co., N. Y., \$4.00). These are the Padlock Lectures for 1920 and are scholarly discussions of the authorship, chronology, translation and use of the Psalms in worship. There are 6 lectures on the origin, purpose and development of the Psalter, the ancient Psalm book of Jerusalem, etc. It is a valuable contribution to our knowledge of the Psalter.

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DAILY BREAD DAILY BIBLE READINGS—THROUGH THE BIBLE IN A YEAR

Expositor Bible-Reader's Calendar

AUGUST

1. Jer. 1—3. Jno. 5:1-23.
2. Jer. 4—5. Jno. 9:1-17.
3. Jer. 6-7. Jno. 6:1-21.
4. Jer. 8-9. Jno. 6:22-40.
5. Jer. 10-11. Jno. 6:41—7:1.
6. Jer. 12-13. Jno. 7:2-30.
7. Jer. 14-15. Jno. 7:31—8:11.
8. Jer. 16-17. Jno. 7:12-30.
9. Jer. 18-20. Jno. 8:31-59.
10. Jer. 22-23. Jno. 9:1-17.
11. Jer. 25-26. Jno. 9:18-41.
12. Jer. 35, 36, 45. Jno. 10:1-18.
13. Jer. 46-48. Jno. 10:19-42.
14. Jer. 49-50. Jno. 11:1-27.
15. Jer. 51. Jno. 11:28-54.
16. Jer. 24, 29, 30. Jno. 11:55—12:19.
17. Jer. 21, 27, 28. Jno. 12:20-50.
18. Jer. 31, 34, 37. Jno. 17:1-30.
19. Jer. 32. Jno. 13:31—14:14.
20. Jer. 33, 38. Jno. 14:15-31.
21. Jer. 39-40. Jno. 15:1-16.
22. Jer. 41-43. Jno. 15:17—16:1b.
23. Jer. 44, 52. Jno. 16:16-33.
24. Lam. 1, 2. Jno. 17.
25. Lam. 3-5. Jno. 18:1-27.
26. Ezek. 1—3:15. Jno. 18:28—19:16.
27. Ezek. 3:16—6:14. Jno. 19:17—42.
28. Ezek. 7-9. Jno. 20:1-18.
29. Ezek. 10-11. Jno. 20:19-31.
30. Ezek. 12-13. Jno. 21.

BIBLE STORY FOR EVERY DAY AUGUST

Story of Peter—Continued

1. John 18:15-27. The Three-fold Denial.
2. John 21:15-25. The Three-fold Confession.
3. Acts 2:14-40. Peter at Pentecost.
4. Acts 3:1-10. At the Gate Beautiful.
5. Acts 5:17-32. In an Out of Prison.
6. Acts 8:9-25. Simon the Sorcerer.
7. Acts 9:36-43. Dorcas.
8. Acts 10:1-38. Peter and Cornelius.
9. Acts 11:1-18. Peter's Story.
10. Acts 12:1-17. An Angel in the Prison.
11. Acts 15:5-11. Peter's Effective Speech.
12. 2 Pet. 1:12-15. In Remembrance.

Story of Paul

13. Acts 7:54—8:1. Saul Watching Stephen.
14. Acts 8:2-8. Saul the Persecutor.
15. Acts 9:1-9. Going to Damascus.
16. Acts 9:10-22. At Damascus.
17. Acts 9:23-31. The Persecutor Persecuted.
18. Acts 13:1-12. The Missionary Party.
19. Acts 13:13-43. Sermon at Antioch.
20. Acts 13:44-52. Driven Out.
21. Acts 14:8-18. Worshipped at Lystra.
22. Acts 14:19-28. Home again.
23. Acts 15:36-14. Disagreement.
24. Acts 16:1-8. Timothy.
25. Acts 16:9-15. Into Europe.
26. Acts 16:16-40. Paul and Silas in Prison.
27. Acts 17:16-34. At Athens.
28. Acts 18:1-11. Success at Corinth.
29. Acts 19:21-41. Riot at Ephesus.
30. Acts 20:17-38. Farewell to Elders at Ephesus.

Unusal

Condensed Wisdom for the Preacher Himself

It is a lot easier to be popular than useful.

Speak by parables. Christ did. So has every winning preacher since.

If you are not called to be a pastor you are not called to the ministry at all.

The young man who neglects sermon-writing will run to seed before he is fifty.

Needless noise is a fault of three-fourths of those who speak in the average auditorium.

You will never lift your people if you stand on an intellectual plane lower than they occupy.

My son, preach extemporaneously if possible. But steer clear of extemporaneous sermons.

The type of spirituality in your church will be largely determined by the type of your preaching.

Unless you can get new members without stealing them from a neighbor's fold do not get them.

No amount of time is thrown away that is spent in preparing to read the hymns and Scripture lesson.

When a preacher listens with real pleasure to praise of his predecessor he is an authority on sanctification.

You can count on the fingers of one hand the sermon-reading preachers who have enjoyed permanent popularity.

The preacher who goes around with a theological chip on his shoulder has had his day. And let all the people say, Amen!

If you put off your pulpit preparation until Friday or Saturday, do not tell anyone. Keep secret the evidence of your egotism and folly.

Some ministers poke fun at those who use illustrations in their sermons. But I have noticed that this is usually done by some dry old stick who could not tell a story attractively to save his life.

It is easier to acquire a good reputation than to lose a bad one.

The rolling stone gathers no moss, they say; but it picks up a lot of experience.

I know a preacher who is like a rooster. He lets his wife do all the work, and he does as the crowing.—Bishop Joseph F. Berry in THE Christian Advocate.

Spiritual force is one thing. Human fuss is another. Keep the distinction clearly before you in the revival crusade.

The reputation some men get from the fathers often wants as much altering to fit them as their old clothes would.

Education is not learning; it is exercise and development of the powers of the mind. There are two great methods by which this end may be accomplished; it may be done in the halls of learning, or in the conflicts of life.—Princeton Review.

A little library growing larger every year is an honorable part of a man's history. It is man's duty to have books. A library is not luxury, but one of the necessities of life. Books are the windows through which the soul looks out. A home without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to pay for them.—Henry Ward Beecher.

A cause is dead whether it is discussed in death by its friends or "cussed" to death by its enemies.



*Detail of Choir
Stall End*

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*Chancel and Nave Looking from Sanctuary
of Trinity Cathedral, Cleveland, Ohio.
C. F. Schweinfurth, Architect*

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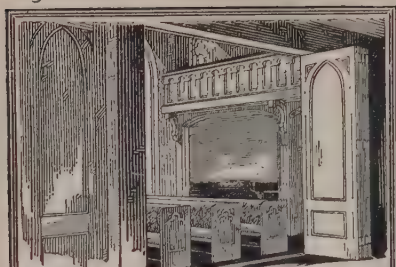
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- 2.—"Old Testament Selections: Particularly Messianic Prophecies Foretelling the Coming of our Saviour" (6 pp.), 90c per 100, \$8.50 per 1000, 20c per dozen, or 2c each, postpaid.

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SPARING FRUIT TREES

"When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayst eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege." Deut. 20:19.

In going to war against any city the Jews were forbidden to cut down fruit trees. Trees that did not bear fruit might be used in war but fruit trees were specially interdicted.

I. Spare the fruit trees: Then men are to be self-controlled under the most exciting circumstances. The Jews were to bear this restriction in mind at a time when most intensely excited. We have been taught that all is fair in war, but this law contradicts that proverbial morality. We are not to excuse our wantonness by pleading the excitement of circumstances. When the city was to be taken and the cutting down of one fruit tree would apparently secure the end in view even in that critical hour the law was to be remembered and obeyed. In time of war men are in danger of becoming mad altogether. How beautiful then the provision that in the keenest contest there was to be a recollection of law!

It ought to be so in our own lives. This is a day of fierce competition, and men are in danger of giving themselves up to passion rather than to judgment, and pleading the pressure of circumstances as an excuse for doing some things which they would never think of doing in calmer moments. Such plea is vicious.

II. Spare the fruit tree: Then do not force a present victory at the expense of future suffering. Victories may cost too much. The question which ought to be put is not, "Can I reach yonder point?" but, "Can I reach the point without sacrificing my obedience to Divine law?" You may get your own way in life, but what if you have to burn an orchard in doing so? It may appear to be a smart thing, that a fruit tree should stand between you and victory, but that apparently smart thing represents the sources at which life renews itself. What if a man gain the whole world and lose his own soul? What if a man should surround himself with all that is beautiful in form and color and give up his sight as the price of the pleasure?

III. Spare the fruit trees: Then judge a thing by their highest usefulness and not by their temporary advantages. The work of the fruit tree might have been useful for bulwarks, but there was a higher use which the tree could be put, and it was that higher use that its treatment was to be determined. Things are not to be judged by their meanest, but by their highest possibilities. A man may be able to clean a boot, but if he be also able to paint a picture, the time which is spent upon the boot may be time wasted. You may be able to carve a face upon a cherry-stone, but if you can also teach a child, all your carving, however exquisite is but a proof of your frivolousness. What are we doing with ourselves? Are we living?

(Continued on page 1353)

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CINCINNATI

The Minister as a Road Builder

Paving Ways For Firmer Footing

GEORGE E. BURLINGAME, Chicago, Ill.

Atwood's train was due at Carrville at nine o'clock. All day a steady rain had been falling as he travelled into the southland which he had not seen for over twenty years.

As the early night of winter came on and the storm continued unabated. Atwood almost wished himself back in the big northern city, where street lights and pavements reduced rain to a mere inconvenience. He lay back in his cosy seat and recalled an incident of his early days when as a young minister he had worked in Carrville, a sordid and unsightly little village on the railroad which cut a corner of the county.

The doctor with whom he boarded had asked him one winter night to go along as he went to make a call in the village. Rain had been pouring all day, as it was now falling. Into the pitchy black darkness they went, guided by the weak flicker of a lantern. Along the main road through the town they slowly made their way, sliding and wallowing in the yellow mud which lay everywhere, treacherous and clinging.

Atwood, thus reminiscent, looked down at his creased trousers and polished shoes, and shivered as he faced the prospective ordeal of another such tramp through the mud of that unpaved road. He would have half a mile to go, and no one would meet him at the station. There was no help for it; he must wallow and slide through it as best he could.

In the midst of his reveries the brakeman came through the train and called Carrville. Out of the snug warmth of the Pullman he stepped down into the gloom of the lonely platform. Pulling himself together as if for a plunge he boldly turned his face northward and set off through the pelting rain. To his surprise he found under his feet a concrete walk, and as he went on he was more surprised to find that it followed the old road through the town.

The place apparently had grown little in the twenty years of his absence. He passed the old "general store" where farmers hitched their teams on Saturdays and talked politics while their women traded. Just beyond was the old implement store, with its Case plows and its "H. M. T." buggies, not yet completely out of fashion. Across the road was the modest little shop where two maiden sisters had made hats and tied ribbons for the belles of the village and countryside long ago. The shop at least was still doing business, and its window, dimly lighted from the living room at the rear, was filled with hats and bonnets a la mode.

Everything seemed to Atwood very familiar, as he tramped the road he had so many times travelled in the old days: everything save underfoot. He greatly missed the slosh and slide of the yellow clay as he had been wont to waddle through it on a night like this. To walk in the rain heedless of his foot-fall was a novel experience for him in Carrville, possessed as he was of the vivid memories of those early years of ministry there.

The concrete walk continued, despite his fearful expectation of its speedy ending; and as he went on to his destination he pondered the deeper meaning of its being there. He thought of the little children making the daily journey to and from the schoolhouse on the ridge, with clean feet and rapid stride. He thought of the neighborly visits of the women of the village, not now conditioned as in the old days, by circumstances of weather and of mud underfoot too deep for wading. He thought of the little meeting house on the hill, built by volunteer labor under his own leadership long ago, and he recalled the many nights when rain and mud and darkness had depleted his attendance and spoiled his service. And so pondering he came at last, still treading the pavement, to his destination and turned in.

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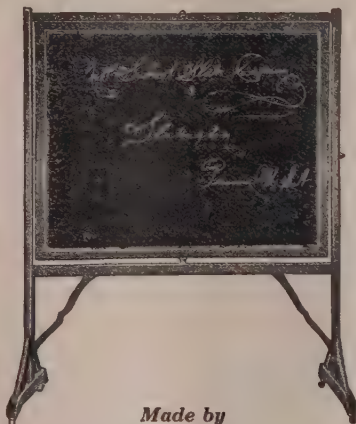
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Clear skies greeted Atwood when he awoke the next morning. His was the joy during the day to renew fellowship with people in the town whom he had known twenty years before. His the joy also to hear from these the story of others who had been under his influence, and to whom he had brought the gospel and the vision of service for Christ. He was told of men and women now in foreign fields, whom as children he had led to the Saviour and baptized into Christian fellowship in the village church. He learned of youth in colleges and universities, whose fathers and mothers he had united in marriage, had counselled and inspired to Christian living and service. He saw as in a moving picture how the work and prayers and ministry of those years long ago had been a large factor in the shaping of the life and work of these who were coming after him, the men and women of the new generation. They were being guided in their lives and work by his influence and counsels. He had laid out a way of life and they were travelling in that way, the Way of Christ.

Atwood was a lover of George Meredith, the master of Victorian literature; and as he recounted and rejoiced in this rich fruitage of his early ministry there came to him a passage in one of Meredith's letters, written to a friendly reviewer in the Harvard Monthly: "I think that all right use of life and the one secret of life, is to pave ways for the firmer footing of those who succeed us; and as to my works I know them faulty, think of them of worth only where they point and aid to that end."

In a flash there came back to him that winter night twenty years ago when he made his slow way wallowing in the mud down this

familiar street. He looked down upon the firm concrete of the pavement under his feet, and recalled the preceding night when he trod it with rapid strides through the storm and darkness. He thought again of the effect of this improvement on the social and cultural and spiritual life of the village; and then he went on to review again the less obvious but more profound effects of a loyal and constant Christian ministry upon the childhood and youth of the community. "That's what it was!" he cried out with a flash of insight; "Meredith is right! I was laying pavements for boys and girls in this town to walk on; I was living and teaching and praying here, that they might more easily and more surely find and follow the Way of life. 'The one secret of life is to pave ways for the firmer footing of those who succeed us.' Meredith may not have understood Jesus Christ and his Gospel very well, but this confession of his reminds me of the Master's word about causing little ones to stumble. Jesus must have been concerned to pave ways for their firmer footing, as Meredith puts it."

When Atwood resumed his ministry with his fine people in the big northern city a few weeks later, he took as his text for his first sermon, the words of Jesus in Luke 17:1, 2: "And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble."

One or two of his Sunday School teachers who had resolved to give up their classes went home from that service to ask God's

forgiveness for their folly, and to pray for wisdom that they might know how to pave ways for the firmer footing of their little flocks. Fathers and mothers at dinner that day looked into the faces of their children with a new sense of responsibility for guiding and inspiring these men and women of tomorrow. And the minister himself went into his oratory alone after the service, to pray again that amid all the clash and chaos

of a world in confusion and carnage he might not lose the beatific vision of an evangelized world, of a civilization Christian in spirit and in passion, and of a highway of holiness trodden by a great multitude that no man can number. Under the divine spell of that "rapture of the forward view," he consecrated himself anew to the task of paving ways for the firmer footing of those who succeed us, that they might not stumble and fall and lose their way

The Romance of Broadcasting

Sacrifice Reacts in Satisfaction

REV. M. K. W. HEICHER, Ph. D., Cedar Falls, Iowa

"There is no new thing under the sun," so wrote one who long ago sought out and set in order many proverbs. We should like to call this ancient collector of proverbs to earth in these days to show him some new things "under the sun." With what amazement he would listen to a concert being played a thousand miles away. How interested he would be listening to a preacher whose words have come as many miles through space as his own words have come in years through time. But when we take him to visit the broadcasting station I can hear him exclaim, "My own principle! My own principle!"

The principle of broadcasting was announced by the writer of Ecclesiastes—"Cast thy bread upon the waters; for thou shalt find it after many days." It did not apply to the broadcasting of music and sermons but to good deeds and acts of kindness. A few weeks ago we took up in our church the collection for foreign missions, and then we applied the principle of broadcasting. We scattered the bread. We "sowed the ocean." Our imagination saw our bread carried by the currents and tides of the ocean to many shores. We enjoyed the romance of giving. We saw the Gospel being carried to the villages of Japan, the devils being driven out of Korea, the sick being healed in China. In India we saw the degraded lifted up; in Syria, the hungry fed; in Africa, the ignorant taught; in South America, the captives liberated. We found great joy in giving a "portion to seven, yea, even unto eight," the joy of broadcasting!

"Cast thy bread . . . for thou knowest not what evil shall be upon the earth." A friend of mine has recently experienced financial reverses. He has had to cut his giving to one-twelfth his former gifts. One of his greatest joys is that he broadcasted in the days of opportunity. He observed not the wind nor watched the clouds, the opportunity was grasped when it came.

The proverb collector makes further comment concerning broadcasting,—"In the morning sow thy seed and in the evening withhold not thy hand." I know a father who advises his son not to cast forth his bread but to lock it up in the cupboard while he is young, lest he might not prosper and be lacking when he is old. Poor father! Poor son!

Nothing of the romance of broadcasting in their lives; nothing of poetry, all prose; nothing of the joy of taking a single step without seeing where the foot is to be planted; nothing of faith, of seeing the invisible; nothing of dependence upon Christ; nothing of treasure laid up in heaven to be found after many days. Broadcast in the morning, broadcast in the evening, for we know not which shall prosper, whether this or that, or whether they both shall be alike good.

Broadcast, then find. But between the broadcasting and the finding what? Again our writer makes comment: "Thou knowest not the work of God who doeth all." Between the broadcasting and the finding God works, silently and mysteriously. Who can estimate what God can do with bread that is sent forth? Remember how Christ multiplied the five loaves of the lad.

"Thou shalt find it after many days"—We of the later day know better than did the writer of Ecclesiastes. We know that we find after few days. We find in equivalent if not in kind. As soon as we broadcast we receive. The reaction and action are equal and opposite in direction. The sacrifice reacts in satisfaction. But "after many days" that is also true. All that is accomplished through the broadcasted bread, all that which God works through it, that which we do not know now, all that we shall find. It shall be a part of the riches of our eternity.

Broadcast, that was the imperative of the ancient writer. Broadcast. The Preacher was wise and taught the people knowledge and out of his wisdom he taught them to broadcast.

HER LOVE-POTION

A young woman who thought she was losing her husband's affection went to a seventh daughter of a seventh daughter for a love-powder. The mystery woman told her:

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The young wife did so, and her husband loved her ever after.

(Continued from page 1348)

along the line of our highest capabilities? Who can think of a fruit tree being cut down to help a man over a brooklet, when the meanest gate-post would have done as well? Men lying in dust when they might be exerting most beneficial influence! "Aim high."

IV. Spare the fruit trees: Then man has in his power to inflict great mischief upon himself and upon society. You can cut down a fruit tree! You have the power to do mischief, but not the right. A man may show his strength in cutting down a fruit tree, but did he know it, he would be showing far greater strength in not doing so. Forbearance is often the last point of power.

Christian teaching. 1. All who are in Jesus Christ are expected to bear fruit. 2. Only in so far as Christians bear fruit will they be spared by Christ. Barren fig tree. 3. Only in so far as Christians bear fruit ought they to receive toleration at the hands of society. "Not every one that saith unto me, Lord, Lord." Profession often aggravates disappointment. Ornamental churches, ministries, and institutions generally, how bold and loud soever their professions, must perish under the condemnation of society they have mocked by false appearances. 4. It is possible to bring forth evil fruit! The question, therefore, is not "Are we bearing fruit?" but "Are we bearing good fruit?" Such fruit we can bear only as we are in Christ. "As the branch cannot bear fruit of itself," etc. 5. Fruit trees must be pruned. To cut off superfluous wood is really to spare the tree in the best sense. "That we may bring forth much fruit."—P.



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